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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

WASHINGTON'S PRAYER FOR THE UNITED STATES OF AMERICA

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy Nation.

Grant our supplication, we beseech Thee, through Jesus Christ Our Lord. Amen.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

The Greatest Word In the English Language

ASK a hundred men to choose the greatest word in the English language, and it is hardly likely that any two will agree. And yet if we scan the present horizon of political, economic, social and moral problems, domestic or foreign; if we approach the language with the idea of selecting the greatest word in it, as adopted to present needs, one word naturally rises from all the other thousands and stands out supreme. It is the one word which, functioning in its fullest sense, would set at rest the world's problems, and it is because of its tremendous import to the needs of the present that it becomes the greatest word in the English language.

It isn't Love. It isn't Brotherhood. It isn't Friendship. It is the one word which embodies the spirit of all these words.

The word is: Service.

Not the service that serves only self, but the service that labors for the interest of others, and thus becomes the finest and highest and best service to ourselves.

Scale the word as you like, let it run the gamut of Life in all its phases, and it holds its supreme place in the lives of men. No single word is like unto it: None has within it an equal potentiality of power.

Naturally as one goes up the scale, the word assumes a more vital and far-reaching import. The greater the influence of the man who serves, the greater the extent of service.

The man who takes this wonderful word as the watchword of his life becomes, in the truest sense, a citizen foursquare and supreme.

"The Man I'd Like To Marry"

The man I'd like to marry must be

A Lutheran Christian. Then marriage will be a bond uniting not only their bodies, but their souls as well, and if a Christian at heart and not in name alone, it is quite positive that the girl is marrying a man of good character, for of necessity, he will, through his acts and deeds, show his faith and come up to the standards of a real man. He will have a saving knowledge of God's Holy Word, and will endeavor to make himself more and more like Christ. So, if he be a Christian, he will also be

A Man Who Prays and who has asked God with a prayerful heart for a Christian, God-fearing wife, and one with whom he could go through life trusting and serving God, and who will consider his wife a gift of God and treat her as a real companion. He will also be

A Clean Man both in body and mind, acknowledging a single standard of morality and recognizing the right of his beloved to demand of him the same purity and chastity that he expects of her, remembering that "his body is the temple of God and that the spirit of God dwells in him." Likewise

A Healthy Man, who, in consideration of generations to come, takes proper care of himself *now,* avoids evil habits, as for instance, the smoking of a dozen or more "coffin tacks" per day. Unless a man becomes master of himself and his habits, he is not

A Man Who Truly Loves a Home and Happy Family. It will be but natural that a Christian loving his family will be anxious to erect a family altar and rear his children in the nurture and admonition of the Lord. Also he will be

An Ambitious Man. To be ambitious, however, will be quite second nature to the man who loves a happy home, for he will want to provide it with the best. Consequently, he will be a willing, hard working man, who is ever on the alert for opportunities and who is not afraid of putting in a few extra hours so as to fit himself that he is ready for the chance when it comes. But though ambitious he will be

An Unselfish Man. He will perform his duties without thought of praise or fame for himself. "He that would be chief among you, let him be the servant of all." Love for his Saviour, the chiefest servant of all, will prompt him in all his undertakings. Furthermore, he must be

A Kind Man and a generous man, but at the same time a firm and manly man. A man who fears God alone and is not afraid of men, and who has the courage of his convictions. And he should be "kind and considerate" also of the little courtesies of life, for if he fails in these there is a probability of his failing in the big issues.

Our girls should not only want to marry the man who is a true Christian and who loves them, but also a man whose characteristics and disposition are suitable to theirs—the man whose ideals, tastes and interests are similar, with whom they can have some common ground on which they can meet, but who on the other hand, possesses attributes and gifts different than theirs which will be helpful to them as well as making their living together a great deal more interesting. Now if courtship is turned into spooning or petting, either or both parties are apt to go blind and nobody need be surprised if the girl gets married to the wrong man and vice-versa—but if they employ their time spent together in learning to understand each other, they should be able to find out easily enough whether or not their dispositions will produce discord or harmony later on, in case they should marry each other.

If the man is a sincere Christian, if his characteristics harmonize with hers and if his heart is filled with true love and reverence (not mere attraction) for her, she can be confident that he is the "right man" for her—and the man, no matter who he is, will be a better man if he marries the "right girl."

—♣—

A THOUGHT

More can be ascertained by observing contrary and contradictory views than by confining one's attention to the evidence that supports one's own presuppositions.

The attitude of other denominations toward the Episcopal overtures toward united Protestantism indicates a suspicion of egoism—maybe egotism—toward the third child in our church family. One is reminded of a story told of a certain militant American, who, after a life that attracted much attention, was transferred to the Elysian fields and shortly after found fault with the choir. He advised obtaining 8,000 sopranos, 6,000 altos and 4,500 tenors. "How about bassos?" asked Tubal. "Why, I'll sing bass," was the ready response.

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NOTE.—The first three articles in this issue are those mentioned in the General Secretary's Letter last month and which were crowded out of the June REVIEW.

"The Girl I'd Like To Marry"

(See General Secretary's Letter)

[F I were asked to name the qualifications of my "ideal" wife, I would suggest the llowing:

A Lutheran Christian Girl: A girl who ould accompany me to church on Sunday, iscuss the sermons with me, and share in eneral the blessings of a Christian life, r I could not be happy with one who was different to the spiritual things I value so ighly, nor could I respect one who was lf-contemptuous of my religion, therefore y home would not be complete without a utheran Christian girl.

A Healthy Girl: I want to establish a me, not a hospital. Health is synony- ous with cheer, even as illness is usually nonymous with petulance—no one could happy with a petulant wife, even though loved her dearly.

An Intelligent Girl: A girl who is able keep me interested when we are alone, well as when I take her out. For of ne- ssity we will spend a great deal of our arried life at home, therefore I want to sure my future wife will be congenial mpany and that we will not tire of each her. She should have similar likes and slikes, similar aspirations and ambitions, that I might be encouraged by her inter- to forge ahead, and recognize in her the ent partner and source of my inspiration.

A Girl with a Sense of Humor: A girl whom the intricacies of life do not fall a calamity, but one who will accept what- er God sends in the spirit of a Christian, th the sacred courage and confidence of Christian; one who can see the humorous le of things and smile even though rough tears, knowing that all things are od unto them that love the Lord.

A Kind Girl: A girl who is kind to all out her, for kindness is actuated by the rit of love, and manifested through un- fish consideration of the good of others. she is kind to others I know she will be d to me, and an understanding, tender ther for my children.

A Girl Who Manages: One who looks ead into the future, and is able to meet y emergency or crisis within reason by forethought and foresight. I would not ose one who is constantly "broke," as in ng so I would be building my home on edge of a crater which is liable to col- se any moment and leave me struggling a foothold.

A Girl Who Is Competent: One well sed in the various household arts that fall to her duty as my wife, for, al- ugh it is rumored that one can "live on love," it has nevertheless not been tried successfully, and it is quite possible that if I chose to prove the truth of this trite as- sertion I might not survive to tell of the experiment—Safety First.

A Clean, Well Dressed Girl: One of whom I could always be proud, but who is not extravagant nor inclined to live beyond my means, thus establishing herself as a hindrance and an added cause of anxiety, detracting my efforts from work, hindering my aspirations and diminishing much of my chances of success, thus keeping me from my rightful place in life which through unhampered efforts I could easily have been able to attain. One who will be a helpmeet and who will assist me to realize my dreams and cherish them as her own.

A Girl Who Prays: One who, because her confidence is in God who is her tower of strength, asks for divine inspiration, and is thus able to meet every condition of life with the calm assurance that all is for the best, and that God is ever watching over all His children; who never frets because she sees the hand of the Father which is visible to her in every incident of life, and who thus sustains and strengthens the faith of those about her.

ODDS AND ENDS

Be fit for more than the one thing you are now doing.

It is better to be beaten in right than to succeed in wrong.

Things don't turn up in this world unless somebody turns them up.

It never makes the day any brighter to growl at the cloudy weather.

It is strange how many there are who will run to meet bad news.

The prodigal could not go to his father until he had come to himself.

It is safe to distrust the religion of persons who have no use for soap.

To be a Christian it is not only necessary to live, but to live for others also.

The trouble with the man who knows nothing is that he is the last to find it out.

There is something more than making a living, and that something is making a life.

When we get right with God it does not take long for us to get right with our neighbor.

The only consolation a mean man can have is to remember that there are others as mean as himself.

Earnest prayer will always do two things. It will make you think less of yourself and more of Christ.

If I Were a Layman—a Minister

WHAT would you do if you were the minister? Most of us have expressed or heard others express what changes we would prefer if made the minister of our favorite church. Although openly not expressed, our pastors have probably given much thought to what they consider a good layman.

Realizing that some suggestions from both sides might be of real value it was arranged that Dr. Harms, pastor of the Holy Communion Church and Mr. E. Clarence Miller, a prominent layman, should take this as their subject for addresses at the meeting of the Lutheran Social Union of Philadelphia.

Dr. Harms, taking as his subject, "If I Were a Layman," started his address with the statement that he had been a layman for ten years and he felt that for this reason he could better understand the viewpoint of the layman. Should he again become a layman he would keep in mind three important points.

First, he would be a Lutheran layman and as such be loyal and faithful to his denomination. The man who flirts with other denominations usually ends in divorce from all Christian churches.

Secondly, he would be a liberal layman as the biggest problem today is the problem of stewardship. The average American family today spends seven dollars per week for luxuries alone but only twenty-five cents per week for *all* church work. As a good layman he would be liberal in his judgment and liberal in his praise of his church and preacher.

Thirdly, he would be a live layman, alive to the foes of the church, alive to all calls and cultivate the habit of being loyal.

In conclusion, Dr. Harms summed up his points as the three L's, *Loyal, Liberal* and *Live.*

Mr. Miller, taking as his subject, "If I Were a Minister," said he had asked a number of his friends what he should say and had been told he had a wonderful opportunity to tell what he thought. However, he confined his suggestions to those which were most helpful. However, he expressed his sympathy for the young minister taking his first charge as so much was expected of him. Particularly at this time should a good layman help to train a young minister and help him in many different ways. Mr. Miller called attention to a common question as to why some young ministers do not have great success. It is his belief that when some such young men receive their call they are only mildly interested, others are afire and sure to succeed, while the majority are just midway. The average layman has business duties which must be done during definite hours and he is not as apt to unconsciously become lax or lazy as a minister whose only duty with a definite time is to preach on Sunday. Therefore, as a minister, Mr. Miller, would ask himself every minute, Am I on the job? Am I doing my work? This layman considers it not too much to expect from his minister one hundred per cent or entire consecration.

A minister should be loyal to his organization and remember that his congregation is made up of individual members and not one body. That the spirit of a pastor reflects in his congregation is evident from the response of various churches to the call for the needs of the church at large; the reports varying from 100 per cent down to 24 per cent. It is the duty of the minister to arouse interest in the work of the church in order to get a good response.

Based on the results obtained in many fields, the speaker stated that as a minister, he would be sure to use a card index of every man, woman and child in his congregation. Not less than once a week he would go over his list, picture each one in his mind and consider where he or she could be of the most service. In this way he would become better acquainted with the efforts of each member and his or her ability to do greater work.

Another point brought out by the speaker was that as a minister he would be interested in the music, not only of the choir but of the congregation. He would use the church book, make it his duty to learn the hymns and see that the congregation learned the best of them instead of using the customary few favorites.

The speaker expressed his view that a minister should be very much interested in the Sunday school but on account of his many other duties he should not be the superintendent. Again, he would not attempt to do too much work himself but remember that every time he gives a layman something to do he starts a new worker.

As a minister, Mr. Miller would try to read something new every day so as to present the old truths in a new and interesting way. Were he an old pastor he would get new thoughts and ideas by taking a post graduate course now offered by several colleges.

To be successful a minister should

(*Continued on page* 26)

How the Flag Came to Be

JUST a little less than a year after the signing of the Declaration of Independence—June 14, 1777—Congress approved the first national flag, fashioned by Betsy Ross in her little cattage at 239 Arch street, Philadelphia, and adopted it as the standard emblem for the thirteen United States.

While visiting in Philadelphia in June, 1776, George Washington, accompanied by Robert Morris, the nation's treasurer in the Revolution, and Col. George Ross, a signer of the Declaration of Independence from Pennsylvania, and an uncle of the originator of Old Glory, called at the home of Betsy Ross to ask her to make the first banner.

Washington Sketched Flag.

Washington had brought with him a rough sketch of the flag as he thought it should be fashioned. He showed the drawing to Betsy Ross, with the result that she made suggestions that led to a new pencil sketch being drawn in the little back parlor of her home. Instead of having stars with six points, the famous seamstress showed the committee how much handsomer a star with five points appeared in the blue field of the flag. Her suggestion was well received, and she succeeded also in convincing her callers that the stars ought to be arranged in a circular pattern instead of being set haphazardly.

In adopting the new flag as the national emblem, Congress resolved "that the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the union be thirteen stars, white in a blue field representing a new constellation."

Streamed From Warcraft's Masts.

Soon afterward the Stars and Stripes were flying from the masts of every American naval vessel. The colors were carried abroad later that same year when the American ship, "Ranger," commanded by Captain Paul Jones, sailed into a French port December 1 1777. A little more than two months later, February 14, 1778, this flag received the first salute that was ever offered the American flag by foreign naval vessels.

For nearly eight years after its adoption the flag remained unchanged. In May, 1795, when Kentucky and Vermont were admitted to the Union, Congress passed a law increasing the number of stars and stripes to fifteen each. April 4, 1818, however, when five other States came into the Union, the flag was reduced to the original thirteen stripes, and the number of stars was increased to twenty.

In the war with Mexico the field of the flag had twenty-nine stars; in the Civil War it bore thirty-five; July 4, 1891, the number was increased to forty-five, and today forty-eight States are represented.

First Flown in Stanwix Siege.

It is not known exactly how soon after its adoption the new flag was carried by American soldiers in battle. However, the flag was flown at the siege of Fort Stanwix, which stood near the present site of Rome, N. Y., in August, 1777. It was carried by American soldiers at the battle of Brandywine, September 11, 1777, and again at the battle of Germantown, October 4 in the same year.

Some mention has been made of a resemblance between the symbols in the coat of arms of George Washington and the symbols and colors of the first flag. Although there is no proof of any connection, the suggestion is an interesting one. The coat of arms of Washington, who was a descendant of an old English family, contained alternate red and white stripes and was decorated with three stars.

Oldest "Civilized" Banner.

Old Glory has the distinction of being the oldest flag of any civilized nation. It is twenty-three years older than the present flag of Great Britain, seventeen years older than the tri-color of France, nearly one hundred years older than the national emblems of either Germany or Italy, and eight years older than the flag of Spain.

The quaint little old brick birthplace of the flag, at 239 Arch street, Philadelphia, is still standing, scarcely changed from what it was a century and a half ago.

The dull boy in the class unexpectedly distinguished himself in a recent history examination. The question ran, "How and when was slavery introduced into America?" To this he replied: "No woman had come over to this early Virginia colony. The planters wanted wives to help them with their work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them and slavery was introduced into America."—*British Weekly.*

Some Things I Believe—and Why

By PAUL KELLER

(Reprinted from THE AMERICAN LUTHERAN SURVEY)

(NOTE.—The following article is from the pen of an active Lutheran layman, an incumbent of a high office in his Church. He speaks from conviction. He is one of our Brooklyn laymen who thinks for himself guided by God's Word, and who can give every man a reason for the faith that is in him. May God raise up more laymen such as Mr. Keller. The article was read at a devotional meeting of a neighboring Luther League at which Mr. Keller presided as leader.)

HAVE you ever stopped to set down in definite form just what you do believe? There is too much indefiniteness in the religion of many people. Their ideas are hazy. They really do not know what they believe. It is well to have a definite conception of your faith. It clears your mind and simplifies your life. Clear cut convictions as to what you believe and why confirm and strengthen your faith. Hence:

First, I believe the Bible to be the true Word of God. If I did not, everything I now believe in would be a mere dream. The Bible is the only book authoritatively describing God's creation of heaven and earth, the seas, light and darkness, man and all things that were made. Who but the Almighty could have performed such a wonderful work and fittingly preserved its record in His written Word, declaring the Word and works of God! "In the beginning was the Word, and the Word was with God, and the Word was God." We further read: "Heaven and earth shall pass away, but my words shall not pass away." Hence, before we can believe anything worth while, it is necessary that we believe God's word with all its promises.

There must be one authority for our guidance through life. The Bible, God's Word, is the only tried authority which has never been found wanting.

The Bible alone authoritatively declares that we must be saved through Jesus Christ, God's Son. If we doubt God's Word and believe what men tell us, it will profit us nothing. We will have lost the eternal reward of the faithful for the just condemnation of the unfaithful.

Secondly, I believe in the Christian religion as preached and practiced by Jesus, setting forth the will of the triune God. For without obeying His will we cannot lead a truly Christian life. All people believe in a god, a Supreme Being, but they are not all Christians. They may be Jews or Mohammedans. To learn of God, our Father, the God of love, we must start our search in Christ. John writes: "No man hath seen God at any time, the only begotten Son hath declared Him." Jesus Himself said: "He that hath seen Me hath seen the Father"; also, "If ye had known Me, ye would have known My Father also." Let every one of us resolve that we will not be satisfied with the limited knowledge we have of God, but that we will search the Scriptures and convince ourselves that God is our loving heavenly Father, that Jesus, His Son, has come into the world to save sinners, and that the Holy Spirit can and does transform lives.

Thirdly, I believe that the doctrines of the Lutheran Church are more in accord with the Bible and give the sinner more hope of salvation through Christ than any other Christian denomination today. If I did not believe that I would strive to find that body of Christian believers which could give me the peace of mind which Luther finally attained, and who restored to the world the central doctrine of Christianity, a Justification by Faith alone.

Study the doctrinal principles and get better acquainted with your Church.

Fourth, I believe that, inasmuch as the Lutheran Church has a real message for the world, it is necessary for the Church to instruct her young people properly in the Christian faith. I further hold this purpose is best served through the young people's organization known as the Luther League.

If we believe in the Church, we cannot oppose the Luther League. Its motto is: Of the Church, by the Church, and for the Church; and its aims are to stimulate Christian activity in, and to foster the spirit of loyalty to, the Church, at the same time promoting a practical Christian life. With a body of such young Christians the Church need never fear that when the present leaders are no longer with us, the work of the Church will ever fail. The Rev. Dr. G. B. Young, of St. Matthew's Lutheran Church, said he always enjoys attending the devotional meetings of the Luther League, because the young people are always planning and doing the big things, Therefore, boost the Luther League.

Fifth, I believe that as young Christians we should be careful what we say. We ought to exert our influence on our associates in an effort to advance the cause of better speaking. There is too much slang and

evidences of carelessness in our usual conversation. Often we distort a report and thus injure a good man's reputation. Better speaking calls for kindness and sympathy. Then, too, say something worth while when you speak. Make your presence felt. Make others look up to your higher ideals. Do not stoop down to lower levels for the sake of friendship, as that sort of friendship is undesirable.

Sixth, I believe that every person who desires to be known as a Christian should be an active member in some church, to prove his sincerity. Theodore Roosevelt said: "In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on a rapid downward grade." "Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others." Again: "Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know, as a matter of cold fact, that the average man does not thus worship." Therefore, on Sundays go to church, and be an active member.

Seventh, I believe in active co-operation in church work. Equal distribution of work and labor in accordance with one's ability. There is enough work to be done in any congregation to keep every member somewhat engaged. But it is a fact that, when anything is to be accomplished, it depends on a few to do it. This is something on which I can speak from experience. After four years of close study, I must admit that I cannot give a good reason why a few must do the work of many. We all hope for the same salvation, then why should we not willingly do that particular kind of work in the Church for which we are best fitted?

I fear that on the Day of Judgment many of us will receive the just condemnation meted out to the servant with the one pound who refused to make proper use of his gift. It is not fair that many shirk their obligations and responsibilities. Therefore, let all of us work and endeavor to interest others, that the Church's work may be more evenly distributed.

Eighth, I believe in universal education for the young. This is the way to check the spread of ignorance existing in the world today. Ignorance is the greatest menace to society. We ought to have more better paid and trained teachers, so that no child grows up without a proper education fitting him for some definite service for mankind. This applies to children of poor as well as of rich parents. Education and Christianity should go hand in hand. Proper Christian education would do away with armies and navies. Christ's law of love would prevail everywhere.

Ninth, I believe that Protestant individuals should be united politically to counteract the united militant efforts of its organized foe. As a Protestant I am in accord with the Constitution of the United States which favors the separation of Church and State. Roman Catholicism would have all power in matters of religion as well as in all matters of the State and Government. This is in violation of the Constitution of our country. Still, on election day, a Protestant will vote for a Catholic simply because he has been placed on the ticket. The time has come when we must vote for men—not for party emblems. American institutions must be safeguarded—free public schools and free speech, which we as Protestants endorse, but Roman Catholics condemn. Seventy-five per cent. of the post office employees and teachers in the public schools in New York are Roman Catholics. Is it right?

Catholics and Jews are united in reaping the harvest while the sun shines, and apparently Protestants are swallowing their propaganda, which appears in our daily papers. I want my position clearly understood in this matter. I am not prejudiced against Catholic or Jew, except where their malice and avarice conflict with Christian principles. I am man enough to give either as square a deal as one of their own kind would give them, because my decision would be on a Christian basis. But when it comes to a matter of electing one whose religious principles are contrary to American ideals, I, for one, will not give my support. It will require a united Protestantism to demand the recognition due us, the majority.

Tenth, I believe that we should all let our light so shine before men that they may see our works and glorify our Father which is in heaven.

—♣—

A JAPANESE TEA

Do not forget missionary good times.

Have a Japanese tea.

Decorate with flags of Japan, and with cherry boughs, made of old branches of trees, covered with blossoms cut from pink crepe or tissue paper.

Put up posters of our work in Japan.

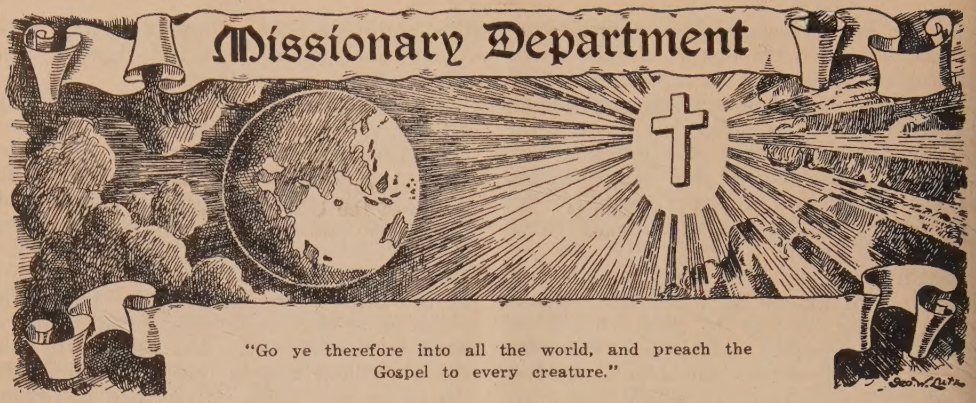
Have curios from Japan on exsibition, and distribute leaflets on Japan.

Light the room with Japanese lanterns.

Have those in charge attired in Japanese garb.

Have some music—several impersonations of Japanese people, and a little sketch on Japanese work, by some of the girls.

Serve rice in some form, or cherry gelatin and wafers.



A Personal Letter

DEAR LUTHER LEAGUERS:

When I was asked to edit the Missionary Department, it was my understanding that the space allotted to us in the magazine would be used as a sort of missionary exchange, where ideas and plans concerning our missionary work would be exchanged between local and district and synodical leagues. In our first appearance last January we urged you to tell us just how you would like to have the magazine page used. Only *one* Leaguer has written making a helpful suggestion. And what do you think he would like to see on our page? Why, an exchange of ideas and plans concerning missionary work being done by various Leagues! He was good enough to send to me news items concerning the missionary activities of his League.

Can you imagine how *helpless* a missionary secretary is who has no definite, first hand, recent knowledge of the missionary activities and the missionary needs of the constituency she is trying to serve? Can you imagine how difficult it is to prepare missionary programs when one has no knowledge of how helpful or how inadequate the Leagues find their programs? How much better your secretary could serve you in arranging the twelve missionary programs if you would send helpful constructive criticism! Tell us why you like your missionary programs, and why you do not like them. And better still, tell us how you think they may be improved.

How many Leagues, local, district and synodical have fallen into line with our missionary policy, as outlined in the January magazine? How splendid it would be if your new missionary secretary, when he assumes work at the beginning of next year, would find a missionary secretary all ready for work in each synodical, district and local League!

It is very encouraging to note that many of the League conventions and conferences plan to model their meetings after the York convention and stress the three-fold objectives of Education, Missions and Life Service. The missionary secretary regrets very much her inability to present the missionary objective in person, at the conventions. When asked to act as temporary secretary for the department for one year, we emphasized the fact that it would be only possible to render such service as may be rendered at "long distance." It is a matter of deep regret to all that the League was not financially able to put a salaried missionary secretary in the field this year. But we are sure you will find helpful missionary speakers if you earnestly seek them. Mrs. C. P. Wiles has offered to serve in this capacity whenever she can.

Now Luther Leaguers, will you please send us news of your missionary activities for this page? Will you please answer some of the questions asked on page 9 of the January REVIEW? Will you please send us constructive criticism for our missionary programs? And most important of all, will you not please see that the missionary secretary is elected in your local, district, and synodical Leagues?

Yours for "Missionary Leagues,"

ROSALYN SUMMER SEASE.

Books Recommended for Luther League Mission Study Classes

We believe that the Home Mission Study book most suited for use by the average group of young men and women is, "A New America," by Coe Hayne.

For the Foreign Mission Study Classes we recommend "Japan On the Upward Trail," by William Axling.

This is the book which our missionaries to Japan recommend for our young people.

Any of the books listed may well be used as supplementary reading. Secure the books through our United Lutheran Publication Society, or the General Literature

(*Continued on page* 14)

Life Service Department

"Wist ye not that I must be about my Father's business."

"WHAT dividend are you returning to God for His investment"? This is a straight-forward, honest, but perfectly fair question—one which every person must answer in no less a straight-forward manner. It appeared in one of the current issues of one of our magazines as the heading of an editorial written by one of our American business men who dares defy not only Wall Street but practically all business precedents as well as all hard and fast rules of business success. At all times he seems to be able to gather together a few paltry dollars—several millions, if he needs them—to buy a new railroad, steel or glass manufacturing plant, in order that the little Ford may continue "to ramble right along."

Hard headed business men seem to be at a loss to know how Henry of Detroit manages to forge ahead as he does, apparently in defiance of all set rules of business. While we personally know comparatively little of Mr. Ford's religious convictions, he, by his apparently scrupulously honest business methods and coöperative dealing with his employees, as well as by written statement, shows that he realizes that he must produce dividends, not only for the Ford plant but also for God. After all, is not this the first and biggest of all strictly correct and honest business principles? God has a right to expect dividends from His investments and He expects these dividends to be among the first which are declared.

Several days past we attended the Commencement exercises of the high school of one of our local suburbs. We were especially desirous of listening to the orations of the two graduates who represented the class. Our memory was yet quite fresh with the thoughts of former days when we had been no little bored by some of the would-be philosophic utterances from similar platforms. We recalled the very famous subjects such as, "Beyond the Alps Lies Italy," "No Thorns, No Crown." These and other splendid reproductions of the originals, we heard so often that in our youthful years we were almost constrained to believe that a ban had been put on all other subjects. But we do not mean to be cruel. We only want to impress the fact that the lad who delivered an oration at the above named Commencement, on the theme, "Visions of the Future," had not only one of the very best of high school orations we have ever heard but he also had what is more vitally important, viz.: a correct vision of the future and a true standard of measuring success. He displayed an unusual understanding of the fact that we must return dividends to God, first of all. If this lad is not side-tracked, God will never be disappointed in him, but will have made a splendid investment.

A few serious thoughts on the outline of this oration will not be amiss.

A successful life is based on and developed out of the following facts, viz.:I Faith. (1) Faith in himself. This faith is brought about and developed through a greater faith viz., (2) Faith in God. This faith in turn produces a vision and knowledge which results in II Service, service to man and God.

The life which counts is the one which first of all recognizes God, serves Him, finds its strength in Him and realizes that it must account to Him. The successful life is not necessarily the one which accumulates material wealth or perhaps makes a so-called mark in the world but the one which has had the true vision through faith in God and has lifted the world a degree closer the ideal of the Son of God as expressed in His life and teachings.

We present the foregoing illustrations that our thoughts may be more forcibly directed to our opportunities as Leaguers in the leadership and development of a right conception of our place in life. Everywhere the young people are getting the *Vision* and we Lutheran young people must also get awake to our heritage.

How many of our Leaguers know that

(*Continued on page* 16)

Methods

The Law of the Harvest.

LET us remember that, while Luther League pays big dividends in friendship, in opportunity to do good, in developing the spiritual life, it pays no dividends to those that put nothing into it. The law of the harvest applies. He that soweth much shall reap much. Let us give of our best to the Master through our society—time, talents, prayer, testimony, labor.

A Flying Squadron.

A flying squadron to visit neighboring societies is good all the year round, but especially good in the summer when visitors cheer and inspire those they visit. The members of the squadron should tell in their own society of the good things they found on their visits.

The Teen-agers.

The biggest service we can render to the Church is to bring the teen-age young people of society, church and community into church membership.

Daily Bible Drill.

Put system into your home Bible reading. Read a chapter or two each day; or concentrate on a single book and read it half a dozen times until you master the contents. Follow the Luther League daily Bible readings. Always offer a brief prayer for guidance and light when you open your Bible. Ask your heart questions: What message is here for me? What warning? What instruction? Be diligent and faithful, and light will come.

What Presidents Need.

Planning, patience and persistence are necessary for the president who wishes to make good.

To help you plan work for the society and for each committee, read the Luther League Review and books published on various phases of young people's work. At the same time consider your local needs and use your own brains to think up ways in which the society may serve the Church and the young people.

If the members do not respond as they should try again and again. Do not scold. Be patient. Keep quietly pushing ahead.

Coöperation With the Pastor.

Plan with the pastor to have an every-member service in the church. The society's duty will be to get out for the occasion every member of the church.

Bettering the Meeting.

Never rest satisfied with the meetings. Even if they are good, try to make them better. Pay special attention to the timid members. Encourage them, help them, sit beside them, find material for them to use.

A Definite Policy.

Every society should set up a policy with definite goals at the beginning of the season. Print this policy on a large sheet of paper, and hang it in front of the society. Include the percentage of increase in members you wish to attain, your missionary objective, the organization or coöperation with Intermediate and Junior departments, and so on. Then apportion the work among the committees, making each committee responsible for some part of the policy.

Pre-prayer Meetings.

The pre-prayer meeting is a meeting for prayer held by the leader of the meeting, the prayer meeting committee and others, five or ten minutes before the regular meeting. It is a sure source of strength to all who attend. Try it.

Advertise.

Advertise the society by means of posters. Some one in your society with cardboard, paste and pictures can make something that will create interest in the meeting.

Advertise your meetings beforehand in the local newspapers. Tell of coming events. Write on one side of the paper only and write as you expect to have the matter printed. Write carefully, plainly, legibly.

Advertise the Luther League in the church bulletin. Advertise it in the Sunday school room. Advertise it on the church bulletin board.

Send in news items of your society's activities to the Luther League Review.

Prayerless Devotional Meetings.

They are a sign of weakness, sometimes of decay. Put prayer into the meetings.

(*Continued on page* 16)

The Social Meeting

IN THE MONTH OF JULY.

DECORATE with a profusion of plants and flowers. Write the invitations on cards decorated with flowers from crepe paper napkins. Give each person a rose on entering.

Flower Hunt.—Write names of birth month flowers on slips. (January, snowdrop; February, primrose; March, violet; April, daisy; May, hawthorn; June, rose; July, poppy; August, water lily; September, goldenrod; October, aster; November, chrysanthemum; December, holly.) Make about twenty for each month, and hide about room. Tell the players to hunt, but to pick up only those of their own month. For instance, one born in June can collect only "roses." The hunters are not allowed to assist one another. At a signal all stop searching and a rose is presented to the one who has found the largest number.

Daisy Fortune Teller.—Make several different bunches of paper daisies. These may be presided over by the Flower Queen, who directs that each player shall come forward and pull one leaf from one daisy in each set. The words of the fortune are written in ink on the underside of the petals. The first set tells the seeker's chief virtue, the next tells the greatest fault, the third the future occupation, and the fourth some future fate.

Flower Garden.—Give each player the name of some flower. Have them set in a circle, with one player standing in the center. He may say: "I enter the flower garden, and I want a rose and a lily." Players with these names must immediately change seats, while the center player endeavors to get one of the vacated seats. When he succeeds the player losing out must take his place in the center. When the center player announces a "wind storm" all flowers must change seats, and in the general mix-up the player standing may endeavor to get a chair.

A Rose Relay.—Two sides are formed. The leader on each side is given a rose, and with this he runs in and out the line of players to the end and returns, handing the rose to the second one, who takes it up and does the same, until each one in the line has carried it and it is delivered back again to the leader. Immediately the entire group has carried it and it comes into the leader's hands, he holds it high above his head so that the judges may know that his team has finished.

A Sunflower Show may be a feature. Stretch a long strip of cloth across the front of the platform, and cut in this cloth a number of openings. Around each opening a large sunflower may be fashioned, either by painting or by sewing yellow petals to the cloth. Songs may be sung and jokes given. "The Last Rose of Summer," "My Wild Irish Rose" and other songs of this sort will fit in well.

Adapted from *Phunology.*

Pass out paper and pencils and have all answer the questions in the following:

Floral Romance:

What was she? American Beauty.)
Known as what? (A rose.)
What was his name? (Sweet William.)
How did he propose to her? (Aster.)
To whom did she refer him? (Poppy.)
Who married them? (Jack-in-the-pulpit.)
What did he say to her? (Forget-me-not.)
What fastened his coat? (Bachelor's buttons.)
At what time were they married? (Four-o'clock.)
What did the guests throw after them? (Lady's Slipper.)
Who was one of the bridesmaids? (Lily-of-the-valley.)
Who were some of the other bridesmaids? (Violet, Daisy, Rose.)
What maid served the wedding feast? (Bouncing Betty.)
What did his rival have? (Bleeding Heart.)
With what did she rule him? (Golden rod.)

Don't put yourself in the power of the man who is all the time saying that there is no good in other people.

General Secretary's Letter

Dear Luther Leaguers:

As I wrote my last letter I was speeding northwest through New York State to participate in the Luther League service held in connection with the twentieth anniversary of First Church Oneonta.

This trip afforded me the opportunity to visit Hartwick Seminary, the oldest institution of its kind in the American Lutheran Church, having been founded in 1797. In the library are manuscripts dating back to 1501 and letters written by Muhlenberg and Falchner.

In close proximity to Hartwick Seminary is beautiful Otsego Lake and Cooperstown, the home of the novelist after whose family the city is named. His body is here interred in the cemetery surrounding the Episcopal Church, as is also that of his father, Judge Cooper, whom Christopher Hartwick named as his executor and because of whose poor management of the estate Hartwick Seminary lost all the surrounding country, which Hartwick willed to it, having obtained it from the King of England.

Cooperstown is the home of the Clarks of O. N. T. fame, and has the distinction of being the place where the game of baseball was invented, by General Doubleday, who laid out the first diamond in 1839.

Our next objective was the convention of the Luther League of Indiana which met at Mulberry. This is one of the leagues which is coming right up. It has paid its dues for 1923 to the Luther Leagues of America in full. Its objective is Weidner Institute, having purchased a multigraph for the institution last year, and has decided to purchase for it the Encyclopedia Britannica this year.

From here we journeyed to Indianapolis and were privileged to speak in the First and St. Mark's Churches on Sunday and attend the ministers' meeting on Monday. We then continued to Louisville to attend the District Convention. Here is a very live and enthusiastic crowd of Luther Leaguers.

On our way north we stopped at Buffalo to look in on the Boys' Work Conference and the Inner Mission Conference. Mr. Teufel, the Chairman of our Intermediate Committee, attended the former. Our objective was Detroit, where we met with the leaders of the District.

Our next point was Buffalo, where the Luther League of New York was holding its convention. Too much cannot be said in praise of this organization, which has arisen in the past three years from a mediocre organization to the very best unit in the Luther League of America. It has paid its 1923 dues to the Luther League of America in full, adopted a fifteen point Standard of Efficiency, which is lived up to by most of its constituent leagues, and assumed a $5,000 Professors' House at the Japan Theological Seminary as an objective, on which it has paid $1,500 this year and aims to pay the balance next year.

Note the statement in the Intermediate Department relative to summer topics and the letter from Germany among the News Items.

We are now preparing to leave for the Kansas, Illinois, Iowa and Wisconsin conventions. More in our next.

"League-ally" yours,

HARRY HODGES.

BOOKS RECOMMENDED

(*Continued from page* 10)

Committee of the Women's Missionary Society.

Our Leagues will doubtless be very enthusiastic in the study of Japan this year. for the young men and women in our Church, except in the South, are not very familiar with our Lutheran work in Japan. (The Southern Church began and carried on the work in Japan.) There is a wealth of interesting leaflet material on Japan, and a splendid new booklet on Japan, published by the Women's Missionary Society. This material telling about our Lutheran work in Japan should be used as supplementary material by every mission study class.

During this year, every Luther League in our Church should contribute to the funds for the Theological Seminary in Japan, and for the Girls' School to be built in Japan.

HARRY HODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to the Drexel Bldg., Philadelphia, Pa.

Luther League Review

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IN THE INTERESTS OF
The United Lutheran Church and Her Young People

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175 YEARS YOUNG

The Ministerium of Pennsylvania, the oldest Lutheran body in America, celebrated the 175th anniversary of its organization in connection with its recent convention in the city of Reading. One of the features was a pilgrimage to the grave of its founder, Henry Melchior Muhlenberg, at the Old Trappe (Augustus) Church, which he also established. His distinguished soldier-preacher son, Gen. Peter Muhlenberg, was born at Trappe in 1746.

In spite of its years, the Ministerium of Pennsylvania is the largest district Synod in the United Church and is a young and vigorous body, contributing most of the funds for the work of the general body.

There is a legend that Thomas Jefferson received his inspiration for the Declaration of Independence from perusing the constitution of the Ministerium.

The constitution of the Ministerium was adopted August 26, 1747, which was twenty-nine years before Jefferson wrote the Declaration of Independence. That constitution emphasizes the liberty of the individual unit or parish. Jefferson gave the Lutheran document careful study for a few months before the Declaration of Independence was adopted. The Declaration emphasizes what was then a new idea of government, giving the largest possible liberty to the individual as the unit of power.

In May, 1776, less than two months before the Declaration was adopted, Jefferson visited Dr. Helmuth, pastor of St. Michael's Lutheran Church, in Germantown, Philadelphia. He wanted to study the constitution of the Ministerium. At 4 o'clock in the afternoon Mr. Jefferson mounted his horse and rode out Germantown avenue to Dr. Helmuth's parsonage. Germantown was considered quite a way out in the country in 1776. The lane was narrow, the houses few, and vast spaces of woodland and meadow in between. Many of the houses Jefferson passed that day are still standing.

Before leaving he told his friends in Philadelphia that he would return in the evening, but they did not see him again until the following noon. Jefferson passed all that evening and the next morning in Dr. Helmuth's study. He examined the constitution of the Ministerium for several hours.

Just how much influence this visit to Dr. Helmuth had upon the drafting of the Declaration of Independence the world may never know.

THE SOUL OF THE BOY

The First Lutheran Boys' Work Conference, held on May 17, St. Paul's Lutheran Church, Toledo, Ohio, in connection with the All Lutheran Inner Mission Conference, drew delegates from Boys' Work Committees of the various synodical groups. Rev. C. P. Harry, chairman of the Boys' Work Committee of the United Lutheran Church, presided over the sessions, while the theme, "Save the Soul of the Boy" was discussed. At the evening session Rev. Stanley Billheimer, D.D., of Norwood, Pa., discussed "The Boy, the Church's Greatest Asset and Responsibility." In speaking of the detrimental influences to the normal development of the boy he cited the half Christian family, the father who has no interest in the spiritual and mental growth of his son and yet expects him to become an upstanding man. Through lack of proper interest in the life of the boy, he said, 60 per cent. of the boys who had been in contact with the Church in their boyhood are lost to the Church in the 'teen age period. Unless they are reclaimed before they reach the age of 24 the great majority are lost forever. "The boy is not a biological specimen. He has a natural shrewdness, an appreciation of higher things, a desire for friendly understanding, and a great capacity for affection. The great task of the Church is to teach boys to invest their lives in such a manner that they will be assets and not liabilities for Church and State."

HINTS FOR SOCIAL MEETING

(*Continued from page* 11)

there is such an organization as the Student Fellowship for Life-Service? On February 19 it celebrated its first anniversary by a day of prayer and thanksgiving. This organization emerged as a result of the widespread and increasing desire among students for consecration of life to full time Christian service and for fellowship with others of like purpose. Every section of the country indicates a great interest in the movement. Regional conferences are being conducted while this is being written and in print. Students in all sections of the country are seeking membership in the Student fellowship. In 1924 at Christmas, a great student Conference is being planned to consider world facts and students' responsibilities with special emphasis given to America's need for Christ and to America's responsibility for the world needs.

Perhaps some League officers upon reading this will think, "Oh, we can't even keep the Leaguers interested in the devotional meetings during the summer." Yes, unfortunately spiritual fervor seems to take its leave of absence when old Sol begins to pour forth some of his warmest rays.

Why not get just a bit more in earnest in your own personal consecration? See that your League has its quota of representatives at one of our Summer Schools of Religion. Such a place cannot but help to inspire and quicken the spiritual life of every person in attendance as well as to freshen them physically.

It is up to the State and District Officers to see that there is at these schools a *class* (not a lecture course) not only on League methods but one on *Life-Service* as well. This class should meet the needs of that great company of young people who are undecided about their life-work or perhaps have not given it much serious thought. It should not have for its only object the purpose of interesting of young people in distinctively Christian life-work, but it should also aim to instill the desire of being useful and consecrated members of the local Church. All who pray, "Thy Kingdom come," must also have a part in the securing of the answer to this prayer. Whatever our chosen life-work, there is no distinction in responsibility.

—♣—

METHODS

(*Continued from page* 12)

Call for sentence prayers (not longer than one sentence). Ask the members to mention things for which prayer should be offered and write the suggestions on the blackboard. Ask members to give you wri[tten] on a slip of paper, one such suggesti[on] each night. Arrange with certain membe[rs] to pray when prayers are called for. I[n]sist on heads being bowed during praye[r]. Practice reverence.

Organizing New Societies.

Organize a Junior Intermediate or Senior society in a neighboring churc[h]. Talk with the pastor about the Luthe[r] League. Tell him what it means for you[r] church and offer to assist him in enlistin[g] his young people's interest. Go over to hi[s] church in a body if he is willing and tel[l] your story. Perhaps you may hold a sam[-]ple meeting.

The Standard of Efficiency.

The Standard of Efficiency is a wid[e] guide. When a society asks, "What are th[e] requirements for a Luther League?" th[e] efficiency standard supplies the answer[.] Here is an outline of vital Christian work[.] Societies often fail to realize how little they are doing until they compare their wor[k] with the chart's revelation of possibilities[.] Make a wall chart, printing the Standar[d] in large letters upon it. Use it. Talk [it] up. It will help if it is operated.

Service Stations.

The committees are service stations. The[y] exist to serve the society, the members, th[e] Church, and the community. The grea[t] question the chairmen of committees shou[ld] ask is, "How can we help?" Look arou[nd] for things to do in line with the nature [of] your committee's work, missionary, lookou[t], prayer-meeting, or whatever it be. A[sk] others what they think your committ[ee] should do. Even critics may suggest idea[s]. Make your committee count.

The Brainy Treasurer.

The Treasurer's work is not merely t[o] receive money, but to get it. Money is sh[y] and it takes wisdom to get hold of it.

Plan a budget by listing all probable so[-]ciety expenditures—including pledges to th[e] church, missions, and so on—for the year.

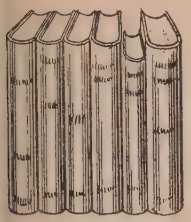
Then make the dues of the members suf[-]ficient to cover this budget.

Growing.

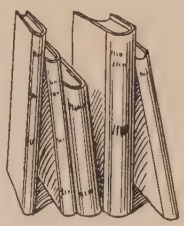
Self-contained societies are those tha[t] never reach out. They usually fall int[o] ruts and die. A society that helps other[s] is a growing one.

—♣—

Agnosticism is not so much to be feared as is altruism. It is not the system which says nothing is true but the one which says everything is true, that is most dangerous.



Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR 1923

(The Gospels will be read in harmony.)

JULY

Sunday, July 1—Sin of Ananias and Sapphira. Acts 5:1-16.

Monday, July 2—The Apostles Imprisoned. Acts 5:17-42.

Tuesday, July 3—Deacons Appointed. Acts 6:1-15.

Wednesday, July 4—Stephen Preaches. Acts 7:1-36.

Thursday, July 5—Stephen Stoned. Acts 7:37-60.

Friday, July 6—The Church Planted in Samaria. Acts 8:1-17.

Saturday, July 7—Simon the Sorcerer and the Ethiopian. Acts 8:18-40.

Sunday, July 8—The Call of Saul. Acts 9:1-22.

Monday, July 9—Peter Healeth. Acts 9:32-43.

Tuesday, July 10—Peter and Cornelius. Acts 10:1-18.

Wednesday, July 11—Peter Preaches and Baptizes in the House of Cornelius. Acts 10:19-48.

Thursday, July 12—The Rapid Spread of Christianity. Acts 11:1-30.

Friday, July 13—Peter Delivered from Prison. Acts 12:1-25.

Saturday, July 14—Paul and Barnabas Sent to the Gentiles. Acts 13:1-13.

Sunday, July 15—The Gentiles Believe. Acts 13:14-52.

Monday, July 16—Paul and Barnabas at Iconium and Lystra. Acts 14:1-28.

Tuesday, July 17—The Dissension About Circumcision. Acts 15:1-21.

Wednesday, July 18—The Apostles' Decision. Acts 15:22-41.

Thursday, July 19—The Macedonian Call. Acts 16:1-18.

Friday, July 20—Paul and Silas in Prison. Acts 16:19-40.

Saturday, July 21—Paul at Athens. Acts 17:1-34.

Sunday, July 22—Paul at Corinth. Acts 18:1-28.

Monday, July 23—Holy Ghost given by Paul's Hands. Acts 19:1-20.

Tuesday, July 24—The Uproar at Ephesus. Acts 19:21-41.

Wednesday, July 25—Paul's Return to Jerusalem. Acts 20:1-38.

Thursday, July 26—Journey Continued to Jerusalem. Acts 21:1-16.

Friday, July 27—Paul in Jerusalem and Arrested. Acts 21:17-40.

Saturday, July 28—Paul's Address to the Jewish Mob. Acts 22:1-30.

Sunday, July 29—The Jews Lie in Wait. Acts 23:1-22.

Monday, July 30—Paul Sent to Felix. Acts 23:23-35.

Tuesday, July 31—Paul Before Felix. Acts 24:1-27.

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Tenth Sunday after Trinity,

August 5, 1923.

A NATURE PSALM

Psalm 104:1-35.

DAILY BIBLE READINGS.

Monday—Psalm 18.
Tuesday—Psalm 19.
Wednesday—Psalm 65.
Thursday—Psalm 93.
Friday—Psalm 95.
Saturday—Psalm 147.

HINTS FOR LEADERS.

Hymns that are suitable for this meeting are, "Beautiful Saviour! King of Creation," "O Lord of Heav'n and Earth and Sea," "All Things Bright and Beautiful" and "Now Thank We All Our God."

A program entirely of passages read from the Bible relative to the subject has worked successful in some leagues. Such selections as, "God Giving the Rainbow," "Feeding the Children of Israel Manna," "Christ Stills the Tempest" or "The Parable of the Sower" will be appropriate.

A live meeting can be had in the form of a *Bible Fact* match similar to the old-time spelling match. Primers that have been used in the primary departments of our Sunday schools can be distributed for study before the meeting. These booklets can be secured from our publication house for a few cents each.

TOPIC.

The spring of the year, when nature is bursting forth in its beauty of color and freshness, is one of the best times to behold

God's handiwork. God has given us eyes that we may appreciate the beauties about us. The shapes and forms of the many plants and animals in nature awaken in us expressions of joy and thanksgiving for their creation. The words of the poets have never declared their full splendor or the brushes of the artists reproduced their beauty.

God has a way of making us notice His creation more and more as we learn of its marvels and intricacies. Much of the plant and animal life is dormant during the cold winter months. The first signs of spring bring them all peeping out on every hill and in every dell. The beautiful method of calling them forth is only one way the Creator has in stirring in our hearts an appreciation of the glories about us.

God the Creator.—One glance at the simplest plant life will reveal that its structure was not fashioned by the hand of man. God has given man the power to cultivate them and change their size and appearance. But when man's hand is lifted they revert back to the original forms. The work of man is to arrange and not to make.

Everywhere we turn we hear, see, smell, taste, and feel the created wonders of God. It seems incredible that those who have the privilege to learn more about the many objects which God has made for man's use and pleasure have no desire to enlighten themselves. A knowledge of the creations of nature should stir the heart to be mindful of the hand that fashioned them.

There are blessings for us manifested in the world above, below and about us. The glory of the heavens, the song of the bird and the ripple of the water are ours if we will partake. We are awed by the bigness and complexity of God's works. All that He has done speaks of Him but does not reveal His personality. The expanse of the firmament and the stillness of the forests awaken in us a reverence akin to worship, but these things only substantiate the evidence that there is a creator. History has proven over and over that the worship of nature never leads higher than the deification of man, the crown of creation. Revelation alone tells who the creator is.

God the Sustainer.—The unfolding of the flowers and the furnishing of supplies for the birds show that there is someone who cares for them. God uses the earth as His storehouse. As we look about and see all these provisions in nature we are only beholding the fulfilment of the promise that God has made to His creatures, that He will open the windows of heaven and shower a continued blessing upon His creation.

God supplies these examples around us to awaken the faith that should be ours. We worry more about what we shall eat and drink than the coming of God's Kingdom. And we think more about what we shall wear than the promises God has made about the future.

Nature speaks and God verifies His revelations. We should enjoy the beautiful creation and let our faith become firmer in God who has given us all and still provides for us.

Eleventh Sunday after Trinity,

August 12, 1923

WHAT CAN BE DONE TO ABOLISH POVERTY?

Luke 16:19-30.

DAILY BIBLE READINGS.

Monday—Matt. 6:19-34.
Tuesday—Matt. 19:16-30.
Wednesday—Luke 16:1-15.
Thursday—James 5:1-6.
Friday—I John 3:11-18.
Saturday—Luke 12:13-21.

HINTS FOR LEADERS.

The offering of a service is an essential part. Usually it is gathered hurriedly without any comment. The League must answer for its own stewardship. Often the funds go into the treasury and are used for the purpose of entertainment. A number of times each year special offerings should be made for direct purposes. There is some institution in your community or local synod that is caring for the poor. Let the work of that organization be the subject matter of this program, stressing the feature of the Offering.

There are families in the congregation that need assistance some time during the year. Make plans now for this work. Have a discussion on "The Mite Box for the Poor," or "How Is the Best Way to Care for the Poor"?

The poem, "Over the Hill to the Poor House" or the story, "The Happy Prince," by Oscar Wilde, can be used with the topic for the day.

TOPIC.

There is no virtue in poverty. There is no virtue in wealth. God has blessed no two alike. To one He has given much and to another He has given little. Stewardship is what counts. The poor are asked to do little and the rich much. It is just as easy to be negligent in poverty as it is in wealth. The temptations are just as great for those who are full as for those with little.

There have been poor people in the world almost from the beginning. There were many poor people in Palestine in the times of Christ. He was sympathetic toward those unfortunate ones. He often ministered unto them. Jesus spoke concerning them a number of times. He has left a

blessing for those who care for the poor.

The most terrible poverty is not that of food and clothing. To be without God's Word or pass it up is worse than being naked or hungry. The poverty of the soul is detrimental to the entire life, present and future.

The poor must be cared for. A community is not a bit better than the humblest of its members. Many unfortunates are not entirely to blame for their condition. Sickness is the cause of many dire needs.

The churches as well as the government realizing the importance in caring for the downtrodden, have established institutions for those who have not been able to care for themselves. Most counties have homes for them. Every denomination has its home where the poor can find sympathy. We all have opportunities to comfort those who are less fortunate than we are.

The greatest work that is being done for them is not that which merely eliminates the temporary needs but that which is teaching them to help themselves. The work of rehabilitation is slow but it is the only permanent one. "An ounce of prevention is worth a pound of cure." Poverty and ignorance go together. When we are able to train the poor to make a livelihood, show them the necessity of economy and give them the Love of God, we have the solution on the way. It is left to the Church to take the initiative for the State and nation to carry on this work merely to better conditions, and not to cleanse lives.

Unto those whom God has abundantly blessed He leaves the greater part of this work to be done. A final reckoning of our stewardship is a fact. Those who have the time and heart to do this work are truly blessed. The Church is calling for men and women who will be leaders in the alleviation of poverty the world over.

The greatest joy that is experienced comes to those who make sacrifices for others. God's blessings come tenfold upon those who have learned the spirit of helping those who cannot help themselves. May it be a part of our Christianity to aid those of our church and community who are numbered among the poor.

Twelfth Sunday after Trinity,
August 19, 1923.

OUR FOREIGN NEIGHBORS (JEWISH AND ITALIAN MISSIONS)

DAILY BIBLE READINGS.

Monday—Romans 1.
Tuesday—Romans 2.
Wednesday—Romans 3 and 4.
Thursday—Romans 9.
Friday—Romans 10.
Saturday—Romans 11.

Our United Lutheran Church and Its Work Among the Jews.—There are more than 3,000,000 Jews in our country. "America's Newcomers," an interesting booklet recently published by the Women's Missionary Society, says:

"Immigration is a vital problem to the Jew. He is a natural wanderer, ever seeking new opportunities and improved conditions. Few of the countries in Europe gave him a welcome and hence many of this race were naturally drawn to our land of freedom. Here in the land of many tongues and races, he finds most useful his genius as an international creature, as a citizen of the world.

There are two reasons why the Jewish immigration furnishes, a serious problem to the United States: First, the fact that he is segregated in large industrial centers, twelve States containing nearly 90 per cent. of the Jewish population, ten cities containing 72 per cent. of the total. New York alone has fifteen times as many Jews as all Palestine, and one-half of all the Jews in the United States live in New York, one in every four of New York's population being a Jew. The second reason is the isolation of the Jew—he lives by himself, for himself, but not of himself, thus making his assimilation and Americanization extremely difficult. What are we doing as Lutheran Christians, or what can we do, for the Jewish immigrant? At the ports of embarkation, especially those of Hamburg and Rotterdam, the Jewish missionary has many opportunities to meet the Jewish emigrant with a word of Christian truth, and many a Jew learns about Christ for the first time on his way to America.

At the landing ports in America the Christian missionary to the Jew has no chance whatever to aid the Jew, either materially or spiritually. The all-powerful H. I. A. S. (Hebrew Immigrant Aid Society) will not tolerate any outside interference with its Jewish nationals.

The only agency that can effectively aid the alien Jew to come in touch with American as well as Christian principles is the established Jewish Mission; and this is just what the Jewish Mission attempts to do. Every Jewish mission is to a certain extent an agency for acquainting the Jew with American life. It does its utmost to teach him the language and life of the country in order to put him in touch with the Christian life which he has rarely seen in the country which gave him birth. The hearty and liberal support, therefore, of Jewish missions in our crowded Jewish centers is the only solution of our Jewish immigrant problem.

There are four Jewish missions in the United Lutheran Church; Christ's Mission to the Jews in Pittsburgh, pastor, the Rev. John Legum, the pioneer Lutheran Jewish

worker in the Pittsburgh Synod, and the spiritual father of the Rev. Paul I. Morentz, who is in charge of Messiah Hebrew Lutheran Mission in Philadelphia. The Women's Missionary Society supports a woman worker in this field. The third mission is in Baltimore, Salem Hebrew Lutheran Mission, under the pastorate of the Rev. Henry Einspruch, already well known as a successful tract writer, the Chicago Tract Society having distributed more than 130,000 of his tracts. He has also been selected by the American Bible Society as one of the translators of a revised edition of the New Testament in the Yiddish language. The fourth mission has just been opened in Toledo, Ohio, the "Toledo Lutheran Mission to Israel," co-operating with the Jewish Mission Board. The Rev. Isadore Schwartz is the missionary in charge."

The committee now plans to begin work in the greatest center of Jewish life in the world—New York City. It is hoped that this fifth mission will be begun during this biennium.

The work among the Jews is probably the most difficult work of its kind in the missionary world. Results seem to come very slowly. We are not able to estimate, however, the final effects of the seed which is sown. Thousands of Jews receive the gospel message the first time from our missionaries or through printed word which they have distributed far and wide. An average of about 300 Jews come in personal touch with our workers each month. The Baltimore Mission conducts open air services once a week during the summer months at one of the principal corners of the Jewish section in that city. From 100 to 200 Jews attend these services each week. Our Pittsburgh missionary works in neighboring towns and cities and distributes large quantities of literature as he goes his rounds. Our Philadelphia missionary tells us of frequent requests for literature and tracts which come from all parts of the country. Many pastors avail themselves of the opportunity to present leaflet literature to the Jews in their communities.

Bible Study Classes, which are conducted regularly on three or four nights a week, have been the means of drawing many Jews into more lasting contact with the Kingdom. Many of them, it is admitted, come to the Bible classes in order to learn reading, writing and arithmetic, or probably to gain knowledge of the English language, but before they leave they will hear the Bible truth as set forth in the Old and New Testaments. The majority of the Bible class members are led into a full knowledge of the Christ. The missionaries have selected from these classes twenty candidates for baptism, who are receiving regular instructions in Christian doctrine, and some day we hope these chosen ones may come to believe fully in the Messiah.

House to house visitation is an important part of the work among the Jews. Each pastor has a visiting list of families and individuals with whom he comes in contact. In Philadelphia, where we have several workers, the visiting list is large. The pastor with his lay-helper and woman missionary visits 175 families.

The children's work is probably the most promising feature. Kindergartens in the morning and classes for the older children after school hours and Sunday schools for all ages have proved very successful. In our Philadelphia mission eighty-three children are at present enrolled in the different classes and are being taught by our woman missionary, Miss Florence Shedd.

Thousands approached, hundreds influenced and taught, and twelve brought to the final point, to a full confession of Jesus Christ in Holy Baptism. What are these among so many? . . . Realizing the difficulties which contempt and persecution by his closest kin will bring over the Jewish Christian, his character and his faith must be firmly established before, in justice to him and to the Christian faith, he can be admitted to Holy Baptism. God be praised for the abundance of His harvest and for the inspiration for such efforts instilled in our workers and friends of our Cause.

"If there is such a thing as a menacing problem of materialistic Judaism, it exists because of the negligence of the Christian Church in her attitude towards the Jew. If this problem is to be rightly solved, there can be only one solution in the mind of Christians, and that is, to bring the Jew to Christ by bringing Christ to the Jew. Jewish Missions of the Christian Church, therefore, should claim the undivided attention of all Christendom, and, in order to succeed command its unqualified support, both material and spiritual."—Minutes of United Lutheran Church Convention, 1922.

Our United Lutheran Church and the Beginnings of Italian Mission Work.—Our church, in the past, has been rather indifferent to the 5,000,000 Italians who are now in this country. Large numbers of these people are not affiliated with any church whatever, having fallen away from the Roman Catholic Church and not having been sought by Protestant churches. Several years ago, when Italians surrounded one of our Lutheran churches in Philadelphia, Lillian Weaver Cassaday, the wife of the pastor of St. Peter's English Lutheran Church, had a vision of what the Lutheran Church might do for these people. Instead of mov-

ing away from the Italians, she went out among them, gathering children into the Sunday school and eventually establishing kindergartens and day nurseries. This humble work was the beginning of Lutheran mission work for the Italian. Today there stands the Martin Luther Neighborhood House, at 1333 South Ninth street, which is in the midst of 100,000 Italians, only 10 per cent. of whom are in any church.

The Immigrants Mission Board maintains three Italian missions in Pennsylvania—at Monessen, Philadelphia and Erie. St. Paul's Italian Lutheran Church at Monessen, whose pastor is the Rev. Mr. Pisani, works among a population of 4,000 Italians with a baptized membership of 79 and a communicant membership of 56. This congregation needs a church. It is very discouraging for the pastor to be compelled to use a rented church at an unseasonable hour and another rented place for his citizenship classes and social work. How much his usefulness might be multiplied if this work were properly equipped.

St. Peter's Italian Lutheran Church in Philadelphia is in charge of the Rev. L. O. Pampana and has a membership of 25. St. Peter's also needs a church building. The Neighborhood House, which had its small beginning in the mind of Mrs. Cassaday, has grown into a most promising settlement. There are 200 children in the kindergarten, Americanization classes, sewing classes, and a Junior Luther League. This work is supported largely by the postcard industry connected with the Neighborhood House. If more means were at the disposal of our Italian workers in Philadelphia we might improve our sphere of usefulness many times.

Holy Trinity Italian Lutheran Church at Erie, whose pastor is the Rev. Mr. Scarpitti, has a splendid church property, which was made possible by Lutherans of Erie. This Italian mission is the only Protestant work among 10,000 Italians in Erie. One young man from this new congregation has offered himself for the ministry, and will be educated by the Pittsburg Synod. This synod is educating three other students also for the Italian work.

A Sunday school at Monongahela, Pa., is in charge of Miss Bertini. Work is being started in Chicago. There are many other promising openings where we might begin work among the Italians if our Church were only alive to this tremendous opportunity.

The Italian people continue to come to our shores in large numbers. There are no cities of any size where "Little Italy" is not to be found. These colonies consist of from 2,000 to 75,000 Italians. In many such communities no Protestant church has been established. Contrary to common belief, the Italian people are very receptive to the evangelical faith and are especially open-minded to the faith and worship of our Lutheran Church. We believe that the Italians offer a big opportunity for the United Lutheran Church in America.

Thirteenth Sunday after Trinity,
August 26, 1923.

LESSONS IN THE SCHOOL OF PRAYER

Matt. 18:19-20; 21:18-22.

DAILY BIBLE READINGS.

Monday—Matt. 6:5-15.
Tuesday—John 16:23-24.
Wednesday—I Timothy 2:1-8.
Thursday—James 5:13-18.
Friday—II Kings 19.
Saturday—Daniel 9.

HINTS FOR LEADERS.

This is the second topic we have had on prayer this year. Review the topic for May 6. Its importance cannot be emphasized too much. Christian people speak much about prayer, but do not put it into practice.

Have a concrete illustration of family worship as a part of this program. There is someone in your organization who is in the habit of having devotions in the home. Use the material found in the *Lutheran* for that day. A discussion on the subject of "Family Worship" would be helpful. Let another member speak on "Prayer at Mealtime." Urge the establishment of family worship in every home that is represented in the League. A list of subjects for which to pray could be placed on the blackboard or passed around on slips of paper monthly. A committee on prayer is an essential in a live League.

Most any member of the organization can sing as a solo, "Sweet Hour of Prayer" or "What a Friend We Have in Jesus."

TOPIC.

There is something new to be learned about prayer every day of our lives. Our childlike requests seem too simple after we have advanced in years. We wonder at times, as we look back over the years and ask ourselves what was in our minds when we prayed those simple petitions. The faith of the child was greater than we can now appreciate. We know that the answer to those prayers were as real as they are now. With the added years to our lives the world has become different and we see God and His promises in a different light. Our petitions have changed in meaning and content, but they are never far from that simple, childlike confidence if faith is a part of our prayers. There are many prayers read or repeated every day, but there is very little real praying. The repetition of

(*Continued on page* 33)

Intermediate Department

INTERMEDIATE TOPICS

In addition to appearing in the LUTHER LEAGUE REVIEW, the July and August intermediate topics will appear in pamphlet form. There are nine of these and selected because of special fitness for summer type of topics.

While the pamphlets will not contain additional material to that occurring in the LUTHER LEAGUE REVIEW, the pamphlet form will permit a more convenient and cheaper form for these topics. Thus available a wide use of the topics can be had during the events and occasions peculiar to the summer.

For instance, at our summer Camps where changing groups or limited periods are the rule, daily topics for nine successive days are thus available. Where the same camping groups continue throughout this two months' period each Sunday will have its appropriate topic.

Where camps are not conducted but meetings held in the Out-of-Doors, it is felt that these topics, suitable as they are in pamphlet form, will allow the greater ease in presentation.

The Intermediate Work Committee is interested in this experiment both as to the form of availability and to type of topic. Let it know your experience.

But your experience is not possible unless you try out the plan. Therefore, place your order at the Luther League Headquarters, 427 Drexel Building, Philadelphia, Pa., and these will be sent you immediately after July.

PROGRAM SUGGESTIONS

EDUCATIONAL.

Plan for a talk from an adult on "Why Continue in School?"

Make a diary of every-day happenings for a summer vacation echo meeting.

PHYSICAL.

Carry out a berrying party.

Hold an intermediate picnic.

SOCIAL AND SERVICE.

Contribute an offering to help some agency provide a vacation for one in need. Remember the personal assistance too.

If your church has no harvest home service suggest it and offer to help make it real. Investigate Rev. S. N. Carpenter's pageant "The Cross in the Midst of the Year."

Hold a "Getting-Ready-for-School" social.

Perhaps a near-by farmer is back in his work. Offer assistance. Even intermediates unskilled can earn more than they will eat—even for a limited time.

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August 5.

ON THE SASKATCHEWAN PRAIRIES

(Rev. Charles S. Bauslin, D.D.)
John 4:34-38.

HINTS FOR LEADERS.

Memory Context, Psalm 65, and John 4:34-38.

Prayer for the field represented in topic.

Hymn—"Christ for the World We Sing," by memory and without music. Call for appropriate hymn from leaguers.

Locate field on map.

Secure from Board of Education, Evangelical Building, Harrisburg, pictures of Saskatoon Seminary.

List and short sketch of past pioneer missionaries, as Muhlenburg, Walther, etc., and some living ones, as Rev. M. J. Bieber, D.D. and others in the Manitoba Synod. (See Church Year Book.)

Have a pastor tell of his home missionary experiences.

See application of topic at the close.

THE TOPIC.

1. THE SASKATCHEWAN COUNTRY.

The Saskatchewan country comprises the three provinces of Manitoba, Alberta and Saskatchewan. This includes an area of 728,000 square miles. The immigration to this section of the Canadian Northwest in 1910 to 1920 was the greatest of any period in its history. Four millions of peoples came to this section from the Ukraine and the Russias. 139,000 Americans crossed the border from the States into this section of Canada during this period. Of these 10,000 were Norwegian, 2,800 Swedes and 28,000 German, a total of 41,000 distinctly Lutherans.

A typical pastor of this pioneer country some time ago, whose parish is 300 square miles in extent is existing on the handsome salary of $300. He has been riding to his appointments over this territory on a litt

ony when the thermometer has ranged nywhere from 40 below to 95 above.

Little Saskatoon College and Seminary s the only seminary west of the Great akes, as well as the only college in this ame territory of our faith. In 1913 the ollege was founded at Edmondton; in 1915 emoval was made to Saskatoon, the seat f the Provincial University—a really great chool. Our institution is located within the hadow of this institution and our students ay have many of the advantages of the rge University. In 1915 the present and nly building was dedicated and equipped r 14 students at a cost of $13,000. The quipment of the institution also includes wo dwelling houses for professors' use. The tal valuation of the institution is $26,000; ey carry an indebtedness of $6,000. There re enrolled 32 students, of which 3 are eminarians, and 6 women.

This institution needs a new dormitory care for at least 60 to 70, on which basis could be expected to produce at least ministers annually for the growing urch in this vast domain.

As an indication of the loyalty of their wn people, pioneers in a new country, ese people last year contributed $5,187 r the institution, or $1.03 per capita. his year they have assumed a budget of ,000, or $1.79 per capita.

2. The Scriptural Relation.

"Say not ye, there are yet four months, d then cometh harvest. Behold, I say nto you, lift up your eyes, and look on the elds; for they are white already to harest."

Fields white unto the harvest! Yes, so esus saw them.

And far as the eye can see, a rolling plain f virgin sod and ever-restless grain."—Saskatchewan.

Looking out today toward that great ountry—the Saskatchewan—we see spring ming with waving banners and blossoms, e song of birds, the shout of the herdsen, and waving fields of grain, but see we thing more? As we stand looking with esus' fields, white unto His harvest, unfold the panorama of the eyes of faith.

In 1916 there were more than 300,000 utherans in the section of Canada from e Great Lakes to the Pacific Coast. Here ss than a quarter of a century ago we anted the staff of our Sovereign and dermined to take this land for His Christ. s we stand beside our Lord today and ar His words about the harvest, shall we e nothing of responsibility and opportuty and the glory of the conquest for Him? A struggling Synod, The Manitoba, of r United Lutheran Church, supporting a splendid little college and seminary—Saskatoon—is trying to harvest for God's garner those great whitening fields. "Say not ye, there are yet four months and then cometh harvest."

Unless these loyal people who have given of their own limited means so liberally for this pioneer work in the great Saskatchewan have the sympathy and support of the great Lutheran Church of the States the coming of God's Kingdom must be greatly delayed in the Canadian Northwest. The harvest is gathered there just as it is gathered here. We must pray for more laborers in the harvest, but that prayer will scarcely rise higher than the rafters of our churches unless we who are strong help to bear the burdens of those who are weak by helping them to enlarge their little college which provides now for the accommodation of only about 20 students.

In this great land many young men are offering themselves for the ministry—laborers in the harvest. Surely our Church will not hold back its dollars nor its organized energy when these young folks are offering their lives. It must be interpreted as the call of the Lord of the Harvest for His Church to match these offerings of life with gifts of gold.

Nearly two years ago the United Lutheran Church determined to come to the help of the Lord's people in the Saskatchewan, and to back up this little institution of our faith on those frontier harvest fields. Will we help? How? (Stress this.)

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August 12, 1923.

WHAT TO STUDY

Mildred McCreary.

Hints to Leaders.

Poster Suggestion.—Open book with the words, "What shall we study?"

Hymn.—"All Things Bright and Beautiful."

Prayer for students.

After the next hike make a list of the lessons learned.

Let each one tell how the Bible will help them in their chosen work (assigned ahead.)

Prepare questions to be answered in the meeting, as: Why should we have Christian teachers? What lessons can we learn from the birds?

Application.—Plan for a class in one or more of the subjects mentioned in the topic.

The topic is an opportunity for a free expression of ideas. Superintendent! Don't miss it!

The Topic.

Scripture Lesson.—Rom. 14:19, I Cor. 12:8.

Does the second lesson help us to decide

what to study? We are blessed with a talent to be developed. Then we must make a study of those subjects which will best help us to develop our talent.

One Christian qualification is "be especially skillful in some one thing." Whether we wish to be a teacher, doctor, nurse or carpenter, we must study subjects which will make us more efficient in our profession.

But there are books which are not nurses' books, yet one would be a better nurse for having studied them. And so it is with the other professions. These books will help them all. What are a few of them?

Bible.—Regardless of what we intend to be in life the Bible is the best foundation on which to build.

From the Bible the doctor learns that it is not a power within himself in the drugs he administers that saves a life. There is a Great Physician (Matt. 8:14-15; Mark 8:22-25). The Bible shows the teacher that he is a worker with the Great Teacher. (John 3:2.)

But how is the Bible to help us in our school lessons? Have you ever read several verses of Scripture in the evening before beginning your lessons? Try it the first month of school. Do it in a spirit of reverence and as a preparation for your work. I know you will find help in the Bible.

Intermediate Reading Course.—Have you studied the books suggested in your Reading Course? They are for you. If you have not bought any, now is a good time to begin an Intermediate Library.

Nature.—There is another book which God has opened for us to read if we will. We can learn many lessons from the birds, trees, flowers, and water. We can grow nearer to our Father through His great outdoors. Let us make our hikes mean something more than mere walks.

English.—How often we hear boys and girls express their dislike of this subject. Read what is written in Proverbs 25:11. We neglect the good English which is our heritage. It would be well to have the Good English Campaign last—not a week—but a life time.

First Aid.—Boys and Girls! Do not neglect any opportunity for learning more of this subject. It will be of permanent value. While on a hike recently, a girl fainted. Every girl knew what to do. They had made a study of First Aid. Ask yourself the question: What would I do as a witness to any of the accidents of which we read daily? Does it pay to be unprepared? Are you living up to the Christian standards?

Health.—What are our bodies? (I Cor. 6:19.) Should we not therefore learn to take care of this body? What is heal... Is it being well, and if we happen to c... tract a disease, going to the doctor to ... come well again? No! It is being w... and staying well. Learn the value of g... eating, regular hours, cleanliness and ... ercise. Then our bodies will be in condit... for us to perform our Christian duties.

What to study at Public or High Sch... —In public school your lessons are mos... selected for you. That means studying wh... you are given. All of which will pro... helpful.

In High school, however, you may ... given the opportunity to select your cour... If so, what will guide you in the selectio... Whose advice are you asking or followin... A course to make you *Think* and *Wo...* is the one to choose. Make any course ... thinking and a working one. (Talk ov... proposed courses.)

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August 19, 1923.

"COURTESY"

Rev. Oscar F. Blackwelder.
1 Peter 3:8.

Hints for Leaders.

Hymn—"Love Divine, All Love Exc... ing" and "Saviour Breathe an Even... Blessing."

Refer to Intermediate Reading Cou... book, "Thoughts of Youth," to chapter ... "My Manners."

A Business Man's Acrostic:

Courtesy is a business asset, a gain ... never a loss.

Officers and employees, above all oth... should be courteous.

Use courtesy in all dealing with pas... gers, patrons, and so on.

Railway men help through being cou... teous.

This railway believes in courtesy.

Even the discourteous like to be sho... courtesy.

Smooth away life's difficulties by be... courteous.

You will find your value increased ... courtesy.

Question.—"Is courtesy in place eve... where, even in a camp?"

The Topic.

"Way back in the olden days—so t... story goes—there was a dispute betwe... the Sun and the Wind as to whether cou... tesy or gruffness was the more influenti... The Wind claimed that gruffness wo... win, but the Sun argued in favor of cou... tesy and good will. A traveler wearing ... overcoat was selected as the one on wh... to make the test.

The Wind tried to blow the coat off. ... failed, and then blew more briskly. T... coat was buttoned up by the man and t...

ind, becoming angry, blew a gale. The an drew up his big collar and defied the rce of the Wind. Finally, the Wind acowledged defeat.

The Sun smiled upon the man and he wered his collar. The Sun sent courteous nbeams to the man, who was so warmed at he unbuttoned his coat. As the Sun ntinued his courtesies, the man looked up ightly and removed his coat. Courtesy nd good-will won where gruffness failed.

Did you ever hear the story of Fido and e Monkey? Fido was a great dog who d been sleeping peacefully until an organ inder's music aroused him. The dog saw e monkey coming toward him on the round where he was master; he sprang in a fury and was about to tear the onkey to pieces, when the little animal d what he had been trained to do—took f his hat and made a deep, friendly bow. his was a situation for which Fido was t looking; he was so surprised that he opped, dropped his tail, hung his head in ame and went away to hide. Even monys can learn to be courteous.

Every time I ride on the train I watch w the conductor treats the passengers. nd there are two conductors who stand it strong in my memory. One is the ndest I have seen and the other is the eanest. This kindest man has been with e Southern Railway for 41 years and has on lots of friends. Oh! how much he gets t of life.

What is courtesy? It is a hard word to ally define. For our purpose in this topic, t's call it "Kindness and politeness which mes from the heart."

It seems natural to show kindness and liteness to strangers and visitors. But e should be courteous to our home folks en more. Some young people are eaches" away from home and "pickles" home. How often a mother's heart rts because her boy is unkind.

Courtesy shows itself *in doing certain tle things.* Some boys are careless about eaking to folks on the street and forget "raise their hats" to ladies. Giving a at in the street car to a lady or older an who is standing, sitting still in church d not talking, "rooting" for the fellow ho makes a good play on the other school's ll team, keeping your Sunday school uarterly" clean and not losing it—these e some of the little things that show hether a boy or a girl is really courteous. he nameless, unremembered acts of kindss and love are the best part of a good n's life."

Courtesy shows itself in *saying certain tle things.* "Yes, sir" will get very much re for you than just "Yes." "The voice with a smile" on the telephone wins. The little word "Please" gets lots of folks to do things they wouldn't do otherwise and it often keeps people from getting mad. "Thank you" is easily said but helps so much to keep life sweet.

Courtesy is really a matter of the heart. If doing the things we have just named and saying the words we have suggested are done simply " for politeness sake," they are worthless. True courtesy comes from the heart. Courtesy in the heart means the spirit of thankfulness. One day I was riding on the train with a blind man, whom I never had seen before. He asked me questions for nearly a hundred miles. I expect I would have gotten very tired of his questions, if he had not said "Thank you" every time I would tell him about the weather or the morning news, etc. He was one of the most thankful men I ever saw. Thankfulness in our hearts is the secret of courtesy.

And if it is polite to say "Thank you" and "Much oblige" when our neighbors and friends do something for us, how much more is it polite to say "Much oblige" to God for all that He does for us? Did you ever think that our courtesy should not stop with our fellow men but should also be shown toward God?

The experiences of our lives that we will love to remember when we get old will be the times when we took a thorn out of somebody's path and planted a flower in its place.

August 26, 1923.

THE FARMER

Rev. William E. Watts.

Scripture Lessons, James 5:7; Psalm 37:25; Ecc. 11:6.

Hints for Leaders.

Review the article for study. Emphasize the qualities brought out. Emphasize the vocation of farming.

Harvest hymns are worthy selection.

Prayer for farmers and for a fair consideration to farming as a vocation.

Brief sketch of Cincinnatus.

Consult Biblical farmers and discuss part farming had in qualifying for tasks (Judges 6:11-1, Kings 19:19, also important fact in Gen. 24:62.)

Tell the story of near-by rural parish.

Papers or Talks—"The Farmer and the Ministry," "Can a Woman Make a Success of a Farm?" Meaning of Luke 9:62.

If a farm is near secure consent to make a tour of inspection of it.

Learn of a vacant rural parish and plan to help it.

How can a backward rural community's boys and girls be helped?

THE TOPIC.

We all owe a great debt to the farmer. Very nearly all of our food and clothing is produced on the farm. The farmer furnishes us with cotton, flax, wool, meats, grains and vegetables. We can do without many things which we seem to think are necessary. Automobiles, phonographs, electric lights and many other things help to make life pleasant. But we can do without any or all of these things. We cannot get along without the farmer—"He feeds us all."

Let us note something about the farmer's life and work. As a rule he is a *happy man.* He lives in the "great out of doors," amidst surroundings of natural beauty. Green hills, running brooks, birds and trees are his companions. He breathes pure, clean air and works under the sky in the bright sunshine. The ever changing seasons hold his interest. His work is healthful and tends to lengthen his life. The farmer is conscious of doing a good and useful work. His work is the task God first assigned to man. (Gen. 2:8, 9, 15; Gen. 3:23.)

The farmer is *diligent.* He learns to be prompt, to do his work on time. The seasons will not wait. In the spring the soil must be prepared and the seed planted. In mid-summer, he is busy cultivating the crops and destroying weeds and pests. The farmer's motto is: "Make hay while the sun shines."

The farmer is *thrifty.* He learns the value of time, labor and money. He must make good use of his time. He must labor long hours. Because he has labored hard, he appreciated his money and takes good care of it. The farmer knows that wasted time is lost opportunity. He knows that labor wrongly spent means no food for the winter. He knows that wasted money means want in old age.

The farmer is *reverent.* He sees God at work in Nature. He gives God credit for the increase of his crops and herds. He realizes the weakness of man and the mighty power of God. Man may plant and labor, but if God withholds the sunshine and rain there will be no crop.

The farmer is *trustful.* He recognizes God as the "giver of every good and perfect gift." He is aware that God is caring for birds and beasts. (Psalm 145:15-16.) He knows that if he will but do his part in preparing the soil and planting the seed that God will bless his labor with an abundance. (Heb. 6:7.) He plows and plants in faith, trusting the Lord of the harvest for the increase.

The farmer is *patient.* He learns that God has a time and a season for all things. He must attune himself with God's law. He waits on the Lord. Sometimes the farmer waits for years to realize the results of his labor. He plants a tree today and in four or five years that tree will bear fruit. The farmer often begins to prepare a field for a crop three or four years before he sows the seed. He plans his work sometimes years ahead, and he patiently waits to reap the reward of his labors.

IF I WERE A LAYMAN

(*Continued from page* 6)

tactful. In small matters he should be liberal in his views but in matters of great importance he should stand strong. Again a pastor should be very careful of his confidences and develop the habit of being tactful.

In closing this splendid address, the speaker stated that a minister had the right to expect the coöperation and support of all his members.

GENTLE THOUGHTS OF THE PASTOR

Paul said, "The Lord loveth a cheerful giver." The amounts given by many should not interfere with their gayety.

The "treasures laid up in heaven" by some persons will not keep the clerical angels working on the books over time.

Quite a large number of church-goers must think that they are boarding a street car bound to heaven, for they always have their nickels ready when they enter the doors.

THE BIGGEST DOLLAR

One dollar spent for a lunch, lasts five hours.

One dollar spent for a necktie, lasts five weeks.

One dollar spent for a cap, lasts five months.

One dollar spent for an automobile, lasts five years.

One dollar spent for water or a railroad grade, lasts five generations.

One dollar spent in the service of God lasts for eternity.

ROGER W. BABSON.

In union there is strength, but there is also strength in the unit. We should remember that two may put ten thousand to flight, and we should not forget that one may chase a thousand.

Junior Department

EAR JUNIOR LEADERS:

There is just one thing I wish to talk out this month, and that is the new series Junior Programs. They are ready, and e trust that they will be the most interesting we have had. Whether they are or not, epends upon you, how you use them.

The Lesson Stories will be given in the EVIEW each month. These began in the une issue (the July lessons being given here). The material in the REVIEW is to e given by the Juniors themselves in the eeting. But that is not all.

A series of supplementary helps have een arranged for the leader. There are welve of these. A complete program for ach of the twenty-six meetings is given on ne leaflet. Another leaflet gives a series f sentence prayers to be used by the uniors in the meeting, appropriate to each opic. For the opening devotional exercises, series of ten programs based on the Ten ommandments, has been prepared. Another leaflet gives Bible Drills, and a elected Psalm to be studied each month. Miss Esther Martin, Junior Chairman of he Pittsburgh District, has designed a oster and an invitation for each meeting, nd tells about them in another leaflet. A pecial series of stories and work for the ttle ones, too small to take part in the egular Junior meetings, has been prepared y Mrs. A. F. Keller. A special leaflet on he Missionary lessons, a series of exercises nd drills to be used in the meetings, a spe- ial program for Rally Day, and a simple ageant for Junior League Day are also ncluded.

Therefore, we are glad to announce:

UNIOR LUTHER LEAGUE PROGRAM LEAFLETS.

A packet of leaflets to use with the Junior opics, July to December; Programs, Pray- rs, Bible Drills, Exercises, Hints for the eader, Poster Suggestions, Rally Program, ageant, Devotional Programs, Meetings or the Small Children, Plans for Making our Meetings Attractive. A series of welve leaflets, price 40 cents.

This material has been carefully com- iled. There is a great deal of material ithin the bounds of these leaflets, and the price is quite out of proportion to the help which the leader will receive.

We trust these will be generally used.

Sincerely,
BRENDA L. MEHLHOUSE,
Junior Chairman.

THE JUNIOR TOPICS.

August 5—"*The Magic Box*" (*Missionary*).

The missionary lessons for this last half of the year are taken from the text book, "The Magic Box," and consists of stories of the Negro.

To use with this series of lessons the following material is needed:

The book, "The Magic Box," paper 40 cents, cloth 65 cents.

Negro Primary Picture Stories, 50 cents.

Negro Neighbors, Picture Sheet, 25 cents.

Teach at this meeting the stories of chapter 2, "A Ride for a Doctor." Have story told—a good story teller may be found from among the Senior Leaguers to help with these lessons.

Have two children impersonate Lincoln and Caroline and read the story from the text book of the trip to the doctor's.

Use Matt. 9:27-38, "Jesus, the Compassionate Healer," as the Bible story.

August 12.

PICTURE LESSON ON THE LIFE OF CHRIST—"THE BOY OF NAZARETH"

(For this and the succeeding lesson, a set of Perry Pictures, 100, price $2, should be secured from the Perry Picture Company, Malden, Mass.)

There should be arranged in the form of an art gallery, on dark green cambric, with each picture numbered, or they can be mounted on chintz, with rollers on each end of the strip of material, with each picture unwound as the story is told. The pictures can afterward be mounted in a scrap book, or used as a frieze around the room. They will make a valuable part of the equipment of your Junior League. Ask the Senior League to get these for the Juniors.

As the pictures are shown the following are to be given by different Juniors. The whole story of the Life of Christ may be summed up and talked over at the close of these facts.

The pictures are shown in two parts, and a hymn used between the two parts.

THE BOY OF NAZARETH.

Picture No. 1,268. *The Christ.*—The story of our Saviour, His life and His works as told in paintings, in music, in statues and in books. Writers and painters, and artists of all kinds have found it the greatest about which they could tell. A famous sculptor made the statue which we see in this picture. All through history we have those who were willing to lose their lives if necessary for the truth as Christ gave it to us. (Have Junior read Matt. 16: 13, 14, 15.)

Picture No. 3,190. *The Infant Jesus.*—This same Jesus who rules over all came to earth as a tiny, helpless babe. One artist has given us this idea of the Infant Jesus. (Have Junior read Luke 2:7.)

No. 811. *Announcement to the Shepherds.*—The night that Jesus came to earth there were shepherds out in the fields. We all know the story of that first Christmas Eve. The angels' message given that night has come down through the ages. (Have Junior read Luke 2:10, 11.)

No. 620. *Arrival of the Shepherds.*—"Let us go even unto Bethlehem" was the shepherds' cry. A rude manger, a tiny Babe, but the glory of Heaven was what they found there. (Have Junior read Luke 2:15.)

No. 571*B*—*Adoration of the Shepherds.*—"O Come, let us adore Him" is a line in one of our Christmas carols. The shepherds must have felt just that way, as they beheld the Babe. (Have Junior read Luke 2:16, and sing softly one verse of "Come hither, ye faithful.")

No. 776—*Adoration of the Magi, and No.* 797*D, Worship of the Wise Men.*—The little Babe had other visitors beside the shepherds. Wise men came also to see Him and brought Him gifts. (Two Juniors read Matt. 2:1, 2, and Matt. 2:11.)

Nos. 7,972, 814*D*, 820, 654, 651, 368, 625, 8,143, *Flight Into Egypt, Rest in Egypt, Repose in Egypt.*—He also had an enemy, who tried to destroy Him. So His parents fled with Him into Egypt, and did not return again until an angel told them Herod was dead, and they should return.

Nos. 793*C and* 1,069. *The Christ Child.*—Our Bible does not tell us much about Jesus as He grew from a baby into a small child, except that He grew and found favor with all around Him. I suppose He did the same things that other children did; that He enjoyed playing just the same as all children. (Have Junior read Luke 2:40.)

No. 797*F. The Childhood of Christ.*—M[ost] likely many of the hours of Jesus' childho[od] were spent in the carpenter shop of Josep[h] and as He played and helped there, w[e] cannot say that the shadow of the Cro[ss] may even then have fallen upon Hi[m]. (Have Junior read Matt. 2:23.)

No. 3,058. *Jesus' First View of Jer[u]salem.*—The next thing our Bible tells [us] about Jesus is His going up to Jerusale[m] with His parents. (Have Junior read Lu[ke] 2:41, 42.)

Nos. 800, 797*G*, 965. *Christ in the Templ[e]. Finding of Christ in the Temple, Christ am[ong] the Doctors.*—We know what happened whi[le] He was there, how He taught and preache[d] to the learned men there. (Have Junior[s] read in concert, Luke 2:46, 47, 48, 49.)

No. 801. *The Christ.*—Every Junio[r] should take this Boy Jesus as his mod[el]. Every Junior Leaguer should be as read[y] to "be about his Father's business," as w[as] this twelve-year-old Jesus. (Have Juni[ors] read Luke 2:52.)

No. 392. *Jesus and John.* And as H[e] started out to do His great work, Je[sus] needed someone to go before and ma[ke] things ready. This man was John, who w[e] see in this picture as a boy, and who gre[w] up into the rugged, fearless preacher wh[o] went out into the wilderness to preach s[al]vation and made the way ready for Jesu[s].

With this picture our scenes of Jes[us'] boyhood closes.

THE BOY OF NAZARETH ABOUT HIS FATHER'S BUSINESS.

When Jesus grew up He immediate[ly] started out to do the work of His Fat[her] in Heaven. He preached, and taught, a[nd] healed all diseases, and "did the works [of] Him that sent Him."

Here are a few of the things that Jes[us] did:

Picture Nos. 498, 797*H. The Temptatio[n].*—As He started His great work, the fir[st] thing that happened was a test, just as w[e] must be tested. Our Bible tells us He was led into the wilderness, to be tempted, [to] see if He could resist evil. (Have Junio[rs] read Matt. 4:1-11.)

No. 797*I. Sermon on the Mount.*—One [of] the first things Jesus did was to preach [a] wonderful Sermon. This was preached [on] a mountain. Jesus in this sermon told ho[w] nations and people should live. (Ha[ve] Junior read Matt. 5:1, 2. Have Junio[rs] repeat Beatitudes.)

No. 804. *Christ Teaching From a Boat.*—Another sermon Jesus preached was o[ne] preached from a boat. In it Jesus to[ld] seven stories or parables. (Have Ma[ny]

1-4 read. If time permits have one able told briefly.)

No. 3,252. *Jesus and the Child.*—Once us was asked who was greatest in the gdom. He did no great miracle, He t took a child and set it in the midst of people. (Have Junior read Mark 6, 37.)

Nos. 797*L*, 807. *Christ Blessing the Children.*—Again, they brought small children Jesus, and when the Disciples wanted to d them away, Jesus gathered them in s arms and blessed them. (Read Luke 15.)

No. 3,264. *"Consider the Lilies."*—One of beautiful lessons Jesus once taught was show us not to worry and fret about the ngs of this world, but to seek Him and Kingdom of Heaven first, and He took lower to teach this lesson. (Have Junior d Matt. 6:28, 29, 30.)

No. 684. *Feeding the Multitudes.*—Jesus formed many miracles. One of them s the feeding of five thousand. (Have nior prepare and tell this story at this nt from John 6:1-13.)

Nos. 5,843, 338. *Miraculous Draught of shes.*—Another great miracle which Jesus formed was a great catch of fishes. ave Junior read Luke 5:4-9.)

No. 809. *Driving Out the Money Chang-*. When Jesus went up to the Temple found it full of men changing money, d buying and selling. He drove them —for they had no place in the Temple. ave Junior read John 2:13-17.)

No. 809. *The Tribute Money.* Once Jesus s asked about money, and to whom taxes ould be paid. He answered those questning Him, who were trying to trap Him o saying something against the ruler, by ing a coin. (Have read Matt. 22:19-21.)

No. 3260. *Christ and the Widow of Nain.* Christ always was ready to help those in row or trouble. Once He came to a city ere they were carrying out a son of a or widow, to bury him, and Jesus was sorry for her, that at once He raised son. (Have read Luke 7:14-16.)

No. 802. *Christ and the Rich Young ler.*—Many came to Jesus to find the way life everlasting. Among them was a rich ng ruler who wanted to know what he st do to be saved. Jesus' answer made n sorrowful. (Have read Luke 18:25.)

No. 3294. *Jesus and Nicodemus.*—Nicomus also came to Jesus, and he went ay believing. (Have read John 3:5.)

No. 812. *"Lord, Help Me."*—Jesus showed of his fearing disciples that He had er even over the waves of the sea, for stilled a storm, and bore up His disciple, when he was about to sink in the waves. (Have Junior tell story of Matt. 14:23-32.)

No. 797. *Christ and the Woman of Samaria.*—Jesus came to bring salvation not to a few, but to many, His invitation was "Whosoever will." A woman of another nation came to listen to His message and was saved. (Have Junior tell John 4:14-42.)

No. 1101. *Christ and the Fisherman.*—Jesus, of course, needed helpers to carry on His great work, and He called not great, rich men, but lowly fishermen to follow Him. They asked them to leave their nets, forsake all, and follow Him. (Have Junior read Matt. 4:18-20.)

No. 3278. *The Widow's Mite.*—Jesus watched the people drop in their offerings at the Temple, one day, and He gave praise, not to the rich man, who put in a big gift, but the poor widow, who put in a little, but gave all she had. (Have Junior read Luke 21:1-4.)

No. 339. *The Transfiguration.*— At one time Jesus was with two of His friends, when suddenly He was transfigured before them. (Have the story told from Matt. 17:1-10.)

August 19.

PICTURE LESSON ON THE LIFE OF CHRIST—"THE MAN OF GALILEE"

(See preceding lesson for explanation as to manner of conducting meeting.)

THE MAN OF GALILEE—SOME OF HIS WORKS AND NAMES.

Nos. 802*B*, 805. *The Christ.*—Christ's majesty and power were shown in all His works and in all His life. He was All-Powerful, yet He came not to show that power, but with the one great purpose of helping others. This He did all through His stay here. The whole story of Christ's work is told in one verse. (Have Juniors read in concert John 3:16.)

Nos. 3174, 797*M*. *Christ Healing the Sick.*—Christ had many titles, but one which showed most His loving care for the people was the Physician. Jesus was the Divine Physician. Many came to Him and were cured. And more than that He can cure all our sins and shortcomings.

No. 3271. *Christ Healing the Blind Man.*—Many blind were healed by Jesus; He restored their sight. Mark 8:22-25 tells us of one (have Junior read).

No. 3371. *Christ Heals the Man with the Palsy.*—People with diseases of all sorts were brought to Jesus to be cured. A man sick of the palsy was brought to be cured, and because of the great crowd of people had to be let down through the roof. (Have Junior tell story from Mark 2:1-12.)

Nos. 797*P*, 796. *Christ Raising the Daughter of Jairus.*—Even the dead were brought back to life again. The little daughter of a rich ruler was raised from the dead. (Story told from Luke 8:41, 42, 49-56.)

No. 797*N*. Many others were also raised from the dead, and joy brought to many hearts that had been full of sorrow. Jesus was indeed the Divine Physician. (Have Matt. 11:5 read or recited in concert by the Juniors.)

No. 810. *The Good Shepherd.* Another name which Jesus gave to Himself was the Good Shepherd. (Have John 10:11-14 read.) Jesus came to help all people, the whole world. (Have John 10:16 read.) (Repeat the 23rd Psalm in concert.)

No. 3235. *The Light of the World.*—Another of Jesus' names was the Light of the World. He indeed came to bring light in a dark, sinful world. Today, just as when He was on earth, He is the Light that will save the world, and He is the Light which we must carry to the dark places which do not know Him. (Repeat in concert John 8:12.)

No. 813. *The Consoling Christ.*—Jesus had a heart full of love for all the people of the country when He lived here on earth, His heart was torn with pain when He saw their griefs and their cares and sorrows. He comforted them in trouble. Today He is our Comforter, our sure Refuge in all times of trouble. (Have read Luke 4:18, John 14:1-16.

No. 3302. *"Come Unto Me, All Ye That Labor."*—Jesus was also the Burden-Bearer. He promised rest and peace for the overburdened, comfort for the oppressed. His words are full of the same comforting message today. (Have Junior read Matt. 11:28.)

No. 798*C*. *Christ Knocking at the Door.*—Christ longs to enter every heart and have us keep Him there, serving Him and loving Him. He loves us, but He cannot lead us, unless we take Him into our hearts. (Have Rev. 3:20 read.)

These are just a few of the names which Jesus had which we find in our Bible. We can only stop to learn of these few. Hunt in your Bibles for some other of Jesus' names.

We must hurry along now to the last part of Jesus' life.

No. 1126. *Christ and the Holy Women.*—Many women followed Jesus in His travels and ministered to Him and helped Him in His work. (Have Luke 8:1-3 read.)

No. 7975. *Christ in the Home of Mary and Martha.*—Two of the women who served Jesus were Mary and Martha, whose home in Bethany was often visited by Jesus. (Have Luke 10:38-42 told.).

No. 3059. *The Raising of Lazarus.* The brother of Mary and Martha, Lazarus, was one of those who Jesus brought back to life again. (Have John 11:1-46 told by a Junior.)

No. 797*R*. *Mary Anointing the Feet of Jesus.* During the last visit Jesus made to Bethany, Mary poured out her love for Jesus. (Have story told from John 12:1-8.)

Nos. 814, 3254. *Christ's Entry Into Jerusalem.* The last scenes of Jesus' life rapidly approach. The story of the day we celebrate as Palm Sunday is the beginning. (Have Junior read 21:1-9.)

"The Man of Sorrows and Acquainted With Grief."

(The pictures on the Passion of Jesus can best be presented by the leader herself. The pictures shown, the verses as given below read in some instances, the story told as gathered from the Gospels as indicated, will make a reverent, helpful lesson. These pictures should be preserved, and this last group reviewed as a lesson during the next Lenten season.)

Nos. 280, 797*T*, 3273. *The Last Supper*—Matt. 26:26-29.

No. 944. *Christ Washing Peter's Feet.*—John 13:5-9.

Nos. 798*E*, 3061. *Christ in Gethsemane*—Matt. 26:36-46.

No. 834. *Kiss of Judas.*—Matt. 26:48, 49

No. 798*F*. *Christ Taken Captive.* Matt. 26:50, 55, 56, 57.

No. 3250. *Denial of Peter.*—Matt. 26:69-75.

Nos. 831, 1102, 797*V*. *Christ Before Pilate.*—Matt. 27:1, 2, 11-26; Luke 23:15.

No. 396. *Ecco Homo.*—Matt. 27:27-30; Isaiah 53:3.

No. 797*W*. *Christ Bearing the Cross.*—Matt. 27:32.

No. 797*X*. *The Crucifixion.*—Luke 23:33, 34, 44-47.

No. 636. *Descent from the Cross.*—Matt. 27:57-60.

No. 571. *Holy Women at the Tomb.*—Luke 23:55, 24:1, 2.

No. 798. *Easter Morning.*—John 20:1, 11-13.

No. 809. *Easter Morning.*—John 20:15, 16.

No. 3330. *Holy Women at the Tomb.*—Matt. 28:2-5.

No. 815. *'He Is Risen."*—Matt. 28:6, 7.

No. 3256. *The Resurrection.*—John 11:25

Nos. 798*B*, 808. *On the Way to Emmaus*—Luke 24:13-26.

Nos. 312, 590, 3283. *Supper at Emmaus*—Luke 24:28-32.

No. 404. *Incredulity of Thomas.*—John 20:24-29.

August 26.

A SHIP MEETING

IBLE LESSON—A SHIP WITH A PASSENGER WHO COMMANDED THE SEA.

Prepared by Miss Laura Wade Rice.

(Have Juniors read references.)

It was a beautiful sea. All around it ose the hills and it was so blue that it was alled "Blue Galilee." The day Jesus told ne story of the sower and other parables, le grew very tired. (Mark 5:33-36.)

But that blue sea was very treacherous, or the wind often beat the waves to a fury. Verses 37, 38.)

The Lord Jesus had a body just like ours. le was just so tired that He did not hear he storm or feel the rocking of the boat. ut He did hear the troubled voices of His riends. He awoke and stood up. The sea as quiet till the wind came, so He hushed like a frightened child, saying, "Peace; e Still."

But He rebuked the wind, and it quieted t His word. Then He turned to His riends. (Verses 40, 41.) So He says to s, 'Trust Me, and I will take care of you."

ESSON STORIES. 1. THE SOPHIA HEDWIG.

The boat that carried the first foreign issionaries was the Sophia Hedwig. It ailed under the orders of the King of Den- ark to India.

But another king had given orders to wo men aboard. Their orders were, "Go e into all the world, and preach the Gos- el." The names of the two men were Bar- holemew Ziegenbalg and Henry Plutschau. hey sailed November 29, 1705. They jour- eyed for seven months. Each wrote a book hile on the way. At last they reached ranquebar. They had many troubles, and ere not allowed to land for two days. inally they found a little house, settled nd began their great work of carrying the ospel to India.

("Story of Lutheran Missions," page 31, ives additional material.)

2. THE CANDACE.

This was the first ship to be owned and ent out by missionaries. Pastor Harms f Germany, had trained some students as issionaries. But when they were ready o go there was no way for them to go—o ship—no money. Pastor Harms prayed or a way to send them. The people of the own heard of this, and soon money began o come.

At last enough was given to build a ship, nd supplies were given to fit the ship for s long journey. At last the Candace was eady to sail for Natal, Africa. As it set ut, Pastor Harm's message was "Pray, in l trials, pray."

The second trip carried not only new missionaries, but wives for those who had gone out first. The Candace made many trips, and each trip it was a messenger of light, carrying the tidings of the Gospel to a dark land. And prayer was the power that sent it out.

3. THE HOPE.

(For additional material see "Story of Lutheran Missions," page 61, and "A History of Lutheran Missions," page 196.)

Hans Egede was a student in Denmark, who heard of some of his countrymen who had gone to Greenland hundreds of years before.

He longed to go and preach to their descendants. But people said he was crazy to attempt such a voyage. May 3, 1771 he set sail in a ship called the "Hope." They saw land but they also found ice—ice everywhere, great barriers of ice which hemmed them in on all sides, and which separated them from the land.

For a whole month they tried to find a passage through the ice. At last they found an opening, but when they went through, great ice-bergs closed in all about them, and in terror they all gave themselves up as lost. All but Hans Egede. He remembered the words of the Psalmist—"He brought them out of darkness, and the shadow of death, and broke their bands in sunder" (Psalm 107). And he prayed that God would break in sunder the bands of ice which were closing in to crush them. And God heard his prayer. The ice-bergs parted, the "Hope" went on its way, and soon reached land—on July 3.

Egede found, not his countrymen, but heathen Eskimos, to whom he preached the Gospel, and thus to "Greenland's Icy Mountains" was carried the message of salvation.

(Get leaflet, "Hans Egede's Iceberg Verse," one of the series of "Favorite Verses of Great Missionaries," from Women's Missionary Society, 844 Drexel Bldg., Philadelphia, to tell in connection with this story.)

4. MUHLENBERG'S SHIP.

A young man wanted to go to India. But God sent him to America instead. It took him 102 days to get here. There were twenty-six people on the ship. And this man became their leader and preacher.

He preached to the Salzburg Lutherans in the steerage. He kept the terror-stricken quiet in a storm. He preached to the profane Spanish cook, and brought him to Christ. His first sermon in English was preached July 18, 1742, in mid-ocean.

This man was Henry Melchior Muhlen-

(*Continued on page* 34)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

Last year we made a plea through the columns of the REVIEW for one hundred dollars to help some young people's work in Germany. We received twenty dollars, which we forwarded through the National Lutheran Council. We herewith submit the acknowledgment. You will note that additional help is needed, and the Luther League of America will be glad to receive and forward any gifts for the purpose.

Prof. Pfarramt St. Peter,
Seelsorgebezirk Lichtenhof II.
Missionar F. Schulze, Dr.O.,
Regensburgerstrasse 35/1.
Nürnberg, 7-5-23.

My Dear Doctor Larsen:—

You may remember that you have sent me last year, on the 19th of June, $20.00, equal to Mks. 6,250, a collection of young people, for my work through a special appeal made by Mr. Harry Hodges. Money was then received and my acknowledgment with hearty thanks returned to you.

May I tell you and your friends now, how the work stands at present. My young people and the congregation have decided to build a house for special work for our youth. I have now the following associations:

1. Boys' association, in two sections, on every Wednesday and every Friday, 6 o'clock.
2. Ch. g. M. A., in two sections, every Tuesday and every Wednesday evenings, 8 o'clock.
3. Scholar B. K., in two sections, every Wednesday and Saturday at 5 o'clock.

These three associations really mean six, because each one has two sections. The time for meeting given here is only for our Bible study. Besides this they come together at other times.

4. Girls' association, every Saturday at 4 o'clock.
5. Confirm and girls' association, every Monday at 7 o'clock.
6. Young women's association, every Sunday.
7. Women's and men's association.

Until now we have only for our assembling the wooden barracks. You will understand that many times some disorder arises. Now we intend to build our own house with special rooms for these various associations. My dear children are carrying our tile or brick and bring them, others are bringing more bricks; we have now 30,000 bricks and all tiles. We still need 50,000 bricks before we can begin with the work. My congregation gave about three million marks. But the cost of one brick is now about 200 marks. Anyhow, we will not count so much. We will only look upon what our Lord is doing. He gave us so many bricks and tiles, some wood also, and we are quietly waiting what He may do. You see, the work is going on. If you and your friends could help us with something more, we would feel, of course, very much obliged. Each dollar is of great value now to us. You could assist us much as the value is in such a great favor to us. God's blessing to your work. Kind greetings to all friends.

Yours faithfully,
(Signed) P. SCHULZE.

PENNSYLVANIA

CAMP HILL

Trinity League sent three boxes of clothing and $13.00 to the Armenians.

GETTYSBURG

The Lutheran Historical Society is in need of the following numbers of THE REVIEW to complete their files: December, 1894; June, July, August, November, 1909; April, December, 1903; January, February, 1904, and November, 1919. Are there any subscribers who would care to supply these back numbers? If so, send them to the Lutheran Historical Society, care of Rev. A. R. Wentz, Gettysburg, Pa.

PHILADELPHIA DISTRICT

The Philadelphia District Luther League met for their Spring Convention in Nativity Church on May 22. The speaker of the evening was Mr. Walter Banker, the President of the Luther League of America. This District has taken as its special objective the support of a Japanese student at the Seminary. At the close of the convention, an informal social was tendered the delegates by the Nativity League.

PITTSBURGH DISTRICT

The sixty-first semi-annual convention of the Pittsburgh District Luther League was held on May 17 in St. Luke's Church.

The morning session was devoted to routine business and reports of committees, and an address, "Education and the Luther League," by Rev. Chas. B. Foelch, Wilkinsburg, Pa. Co-operation in the Sustaining Membership Fund and the REVIEW campaign was urged. A memorial service for Mr. John H. Rupp, late Vice-President of the District, was held.

An address on "Missionary Activities in the Local League," by Mrs. R. W. Doty, and a conference, "What Shall I render to the District League?" conducted by Mr. F. I. Bossart, President of the Greensburg District, formed the afternoon program.

It was decided to furnish the living room of the new Lutheran Student House in Pittsburgh as a memorial to Mr. James M. Franke, Carl J. K. Wilharm, and John H. Rupp.

The evening address, "What Shall I Do with My Life?" by the Rev. Henry H. Bagger, Butler, Pa., presented the third of the League's Objectives—Life Service.

The next convention of this District will be held in the Redeemer Church, Monaca, on November 15.

NEW JERSEY

SOUTHERN NEW JERSEY DISTRICT

A Rally of the Leagues of this District was held in the Parish House of St. Paul's Church, Hainesport, on Saturday evening, May 5. The address of the evening was given by the Rev. G. H. Bechtold, Philadelphia, Director of Inner Mission work, and a former State President of the New Jersey League. He spoke on Education, Recreation and Edification. The meeting was a most inspiring one, with representatives from the following Leagues: St. Luke's, Collingswood; Christ, South Camden; Bethany, Gloucester; St. Paul's, Hainesport;

Epiphany, and Grace, North Camden; Zion's, Riverside, and the Woodbury League. The District is planning to support a native worker in India. They will form a "Model League Committee," which will prepare a model Luther League meeting, and present same in the various Leagues of the District. A splendid program was rendered at this rally by members of the local League, and a social hour afterward enjoyed by all.

INDIANA

The Indiana State Luther League met in convention May 10-12 at Mulberry. Enthusiasm and work were the outstanding features.

Two phases of the Luther League Objective were stressed on the program: the speakers being Rev. Stirewalt, of Chicago Lutheran Seminary, Maywood, who spoke on "Education," and the General Secretary of the Luther League of America, whose theme was "Life Service."

Papers on Junior and Intermediate work were presented and discussed.

Weidner Institute, the only Lutheran College in the Indiana Synod, was adopted at the last convention as the Indiana League's special objective, and the convention held there this year gave the work an impetus. A multigraph has been purchased for the school, and at this convention it was voted to present them with a Standard Encyclopedia.

The Sustaining Membership plan of the Luther League of America was adopted and recommended to all local Leagues.

The Rev. J. S. Albert, of Muncie, to whose enthusiastic and untiring efforts much of the success of the State League is due, was again elected President.

The next convention will be held in Louisville, Kentucky.

VIRGINIA

ROANOKE

St. Mark's. One hundred and twenty-seven (127) attended the regular meeting of the Luther League at 7 o'clock last Sunday evening. No, it was not a special meeting. No special music. No special speaker. Mr. Lanter led. About fifty took part. Leadership, interest, loyalty among the young folks is the reason.

WASHINGTON

PACIFIC NORTHWEST DISTRICT

The Leagues of this District, composed of Leagues in Tacoma, Everett, Yakima, Centralia, Spokane, Rochester and Bellingham, Washington, and Victoria and Vancouver, B. C., held a Pre-Convention Rally on April 13 in Holy Trinity Church, Seattle.

Mr. Phil K. Erickson, President of the District, spoke of the Value of the Luther League; Miss Kathryn Brueggeman spoke of the Coming Convention; Miss Lajla Hagoes gave a talk on The Importance of the Newly Confirmed to the League, and Miss Lina Jessen spoke on Local League Activities. Much interest was awakened in the coming convention of the District.

This District is hard at work, pushing the work of the Leagues and is actively engaged in co-operating in the Campaign for new subscribers to the REVIEW.

THE DALLES, OREGON

The Luther League of Zion Church at their recent meeting pledged a substantial sum for the Pacific Theological Seminary and made a contribution toward the work of Miss Sather, one of the District Leaguers, now in training at Marion College for the foreign field. The confirmation class was given a reception and an outing held on Memorial Day.

This league advertises its work, not only by posters and church bulletins, but by advertising in the local paper. A publicity chairman supplies write-ups, and a Press Book is kept which serves as a record of all the League's activities.

LUTHER LEAGUE TOPICS

(*Continued from page* 21)

petitions is not prayer. It takes work to pray, whether we speak to God in behalf of ourselves or others.

TEACHING OTHERS TO PRAY.

If we are Sunday school teachers we have at some time or other given to our class a model prayer. We have done a great deed by leading thm into the prayer life. But if this is the extent of our conception of teaching others to pray we have failed completely. Young folks learn more about prayer from our attitudes; how we fold our hands and how we bow our heads. If we recall any request of the prayer in their presence or speak concerning an answered petition to them they are learning more than a number of models can mean to them. We teach them by our example. To be a great teacher in prayer is to live a prayer life.

PRAYING WITH OTHERS.

We will never be able to express our complete ideals about any conception of ours until we put it into action before the eyes of those we wish to interest. To be in a real school of prayer is to be in the presence of those who pray. The boys and girls love to be with those who can bow their heads and speak to God about the things that interest them.

The church is losing its one great stronghold in not insisting on more joint prayer. The home is the place where it should be learned and the congregation is the place where it should be broadened. All great movements have been started with a word for God's guidance. One purpose of our coming together in the churches is for united prayer. Scripture and prayer are essentials in any religious meeting.

REACHING OTHERS THROUGH PRAYER.

God has asked us to pray for others. One of the most important phases of the Church's work is to hold up the hands of those who are battling for the Lord. We may not be able to enter the foreign fields as missionaries, but we can ask God to bless those who have gone.

There are many among our acquaintances who do not profess Christ. These should be the burden of our petitions. They need to be in the school of prayer. Christ said that He would lead the sinner to repentance. But he needs our help. If you have gotten a friend to pray with us he has had his first lesson in prayer. God has much for his servants to do. He is calling us to serve.

LUTHER LEAGUE TOPICS

(*Continued from page* 31)

berg, who did more than any other early pioneer coming here on a ship to plant the Lutheran Church in America.

5. Capt. Luke Bickel's Ship.

Did you ever think how Bibles are distributed over the world? Some on camel-back, some in jinrishaws, some on dog sleds, others in baskets, and on elephant back, but perhaps the queerest way of all is in boats.

Over in Japan there is a boat just as much a missionary as any person. It is called "The Gospel Ship." It is a small boat, and it is a church and a home put together. On it lives the minister, Captain Luke Bickel, and his family. In and out on the Inland Sea it plies, back and forth among the hundreds of islands.

At each stop, the message of the Gospel is preached and as the boat moves on to go to the next island, Japanese Bibles or Testaments, with their queer characters written up and down, instead of across the page, are given to the people.

Don't you think a boat can be a missionary?

6. The Lace Ship.

I hear some one saying: "Did all the missionary ships sail long, long ago? Aren't there any sailing now?

Indeed there are. One of the very newest, and one of our very own Lutheran ships is working over in our mission in India.

We all remember the spools of cotton which we gather on "Thread Day" and send over to India to be made up by the India women into beautiful pieces of lace. Well, of course, there must be a ship to carry the spools of thread from one village to another, and to gather up the pieces of lace again. So we have the "Lace Ship" sailing up and down the Godavery River at our Mission at Rajahmundry and carrying the Lace Lady as she goes about her work.

And is gathering lace all she does? Oh indeed not. As the boat plies from one village to another, the blessed message of the Gospel is carried. The people are taught how to live, the Bible is read, the Gospel is given to them, and the saving of precious souls is brought about.

Don't you think the "Lace Ship" is a real, true missionary?

(See Lutheran Woman's Work—for additional facts.)

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